SANSKRIT GRAMMAR.

A GRAMMAR

OF

THE SANSKRIT LANGUAGE

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PREFACE TO THE FIRST EDITION.

THE present grammar, which is published at the request and under the patronage of Mr. J. B. Peile, the Director of Public Instruction in this Presidency, is intended principally for Indian students. It contains as much of the Sanskṛit accidence as is necessary for the ordinary B. A. examination. Those who look higher, I refer to the Siddhânta-Kaumudî and other indigenous works on grammar, without a careful study of which a scholarlike knowledge of the Sanskṛit language appears to me unattainable

My chief aim in composing this grammar has been correctness, and to attain this object I have considered it the safest plan not to give any rules nor to put down any forms without the authority of the best native grammarians. I trust I may not appear presumptuous in maintaining that this has not always been an easy task, and that in many cases much patient labour and weighing of arguments had to be gone through before a certain form could, on the best possible authority, either be accepted as correct or rejected as incorrect. The result of my labour is before the public; and having done my best, I shall be grateful to every one who will take the trouble to point out to me any errors which insufficient care or reading or want of judgment has allowed me to pass unnoticed.

On the arrangement of my grammar only few words need be said here. I have considered it necessary to separate the roots of the tenth class from those of the other nine classes, and to treat of them under the head of derivative verbal bases. Most scholars will, I hope, approve of this change. Nor will they, I trust, object to the introduction of the Subjunctive mood in § 218. That the terms *Radical Aorist* and *S-Aorist* will be generally approved

of I feel less assured, and I shall be ready to give up the *S-Aorist* for any better or more scientific term that may be suggested to me.* To introduce into a Sanskṛit grammar the expressions *First* and *Second* Aorist at a time when the best Greek grammars try to get rid of them, appears to me little advisable; and I cannot see the appropriateness of the terms *Simple* and *Compound* Aorist when it is far from certain that the letter *s*, which is employed in the formation of the four last varieties of the Aorist, is really the remainder of the root *as* 'to be'.

F. KIELHORN.

Deccan College, March, 1870.

PREFACE TO THE FOURTH EDITION.

In the third edition of this grammar I have drawn more prominently attention to the insertion of the intermediate *i*, and have introduced the very convenient terms *aniṭ* and *seṭ*. I have also added a chapter on syntax which, like the rest of my grammar, is based on the rules of the native grammarians.

This fourth edition is a revised reprint of the third. For the publication of it I am indebted to the Proprietor of a Press which has many claims on the gratitude of both Indian and European scholars.

F. KIELHORN.

Göttingen, May, 1896.

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* In the Second Edition the term *Sibilant-Aorist* has been adopted from Professor Whitney's grammar.

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SANSKRIT GRAMMAR.

CHAPTER I.

THE LETTERS.

1.—*The Nâgarî Alphabet.*

§ 1. **Sanskrit**, the sacred as well as the learned language of India, is commonly written in the **Nâgarî** alphabet. This alphabet consists of the following letters:—

(*a*) 13 vowel-signs:—अ *a*, आ *â*, इ *i*, ई *î*, उ *u*, ऊ *û*, ऋ *ṛi*, ॠ *ṛî*, ऌ *ḷi*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

(*b*) 33 syllabic signs for the various consonants, each followed by the vowel *a*:—

क	*ka*,	ख	*kha*,	ग	*ga*,	घ	*gha*,	ङ	*ṅa*;
च	*cha*,	छ	*chha*,	ज	*ja*,	झ	*jha*,	ञ	*ña*;
ट	*ṭa*,	ठ	*ṭha*,	ड	*ḍa*,	ढ	*ḍha*,	ण	*ṇa*;
त	*ta*,	थ	*tha*,	द	*da*,	ध	*dha*,	न	*na*;
प	*pa*,	फ	*pha*,	ब	*ba*,	भ	*bha*,	म	*ma*;
य	*ya*,	र	*ra*,	ल	*la*,	व	*va*;		
श	*sha*,	ष	*ṣha*,	स	*sa*,	ह	*ha*.		

(*c*) Two signs for two nasal sounds, *viz.* **Anusvâra**, denoted by ं, *i. e.* a dot placed above the letter after which Anusvâra is pronounced (*e. g.* अंस *aṁsa*), and **Anunâsika**, denoted by ँ, *i. e.* a dot within a semicircle placed above the letter after which Anunâsika is pronounced; and one sign for a strong spirant called **Visarga**, denoted by : *i. e.* two vertical dots placed after the letter after which Visarga is pronounced (*e. g.* गजः *gajaḥ*).

§ 2. (*a*) The vowel-signs in § 1 (*a*) denote only such vowels as are not preceded by a consonant in the same sentence or verse, *i. e.* they

denote the vowels which stand at the commencement of a sentence or verse, and those vowels in the middle of a sentence or verse which are preceded by another vowel; *e. g.* अभवत *abhavata*; स आह *sa âha*.

(*b*) Short *a*, following upon a consonant of the same sentence or verse, is not denoted at all; *e. g.* गजः *gajaḥ*.

(*c*) The other vowels, when following a consonant of the same sentence or verse, are denoted thus:—

	â	*i*	*î*	*u*	*û*	*ṛi*	*ṛî*	*ḷi*	*e*	*ai*	*o*	*au*
by	ा	ि	ी	ु	ू	ृ	ॄ	ॢ	े	ै	ो	ौ
e.g.	का	कि	की	कु	कू	कृ	कॄ	कॢ	के	कै	को	कौ
i. e.	*kâ*	*ki*	*kî*	*ku*	*kû*	*kṛi*	*kṛî*	*kḷi*	*ke*	*kai*	*ko*	*kau*

Exception: The vowel *ṛi*, when following upon *r*, is denoted by the initial sign ऋ *ṛi*; र्ऋ = *rṛi*. (See § 3 *c*.)

§ 3. (*a*) When any of the 33 syllabic signs in § 1 (*b*) is to denote a consonant which is not followed by any vowel and stands at the end of a sentence or verse, the sign ्, called **Virâma** (*i. e.* 'pause'), is placed under it; *e.g.* ककुप् *kakup*, अभवत् *abhavat*, अयम् *ayam*.

(*b*) Two or more consonants which are not separated by a vowel or vowels are denoted by combinations of the syllabic signs in § 1 (*b*). These combinations are formed either by placing the succeeding under the preceding sign, leaving out the horizontal top-line of the former, or by placing the signs one after the other, leaving out the vertical stroke of the preceding sign; *e.g.* प्त = *p-ta*; क्न = *k-na*; न्द = *n-da*; च्य = *ch-ya*; त्स्न्य = *t-s-n-ya*. (Owing to the difficulty of printing, the Virâma is occasionally employed in combinations of consonants; *e. g.* युङ्क्ते instead of युङ्क्ते *yuṅkte*.)

(*c*) When the consonant r immediately precedes another consonant or the vowel ऋ *ṛi*, it is denoted by the sign ॅ placed above the letter or combination of letters *before* which it is pronounced; *e. g.* अर्क *arka*, कार्त्स्न्य *kârtsnya*. This sign for *r* is placed to the right of any other signs which may stand above the letter over which it has to be placed; *e. g.* अर्केण *arkeṇa*, अर्को *arko*, अर्कं *arkaṁ*. When *r* follows another consonant without the intervention of a vowel, it is denoted by the sign ् placed under the consonant after which *r* is pronounced; *e. g.* वज्र *vajra*, शुक्र *shukra*.

§ 4. The changes which some letters undergo when they are combined with other letters will appear from the following alphabetical list:—

क्क *k-ka*, क्ख *k-kha*, क्त k-ta, क्त्य *k-t-ya*, क्त्र *k-t-ra*, क्त्व *k-t-va*, क्न *k-na*, क्म *k-ma*, क्य *k-ya*, क्र or क्र kr-a, क्ल *k-la*, क्व *k-va*, क्ष k-sha, क्ष्म *k-sh-ma*;

ख्य *kh-ya*, ख्र *kh-ra*;

ग्य *g-ya*, ग्र *g-ra*, ग्र्य *g-r-ya*;

घ्न *gh-na*, घ्म *gh-ma*, घ्र *gh-ra*;

ङ्क *ṅ-ka*, ङ्क्त *ṅ-k-ta*, ङ्क्ष *ṅ-k-ṣha*, ङ्क्ष्व *ṅ-k-ṣh-va*, ङ्ग *ṅ-ga*, ङ्घ *ṅ-gha*;

च्च *ch-cha*, च्छ *ch-chha*, च्छ्र *ch-chh-ra*, च्ञ *ch-ña*, च्म *ch-ma*;

छ्य *chh-ya*, छ्र *chh-ra*;

ज्ज *j-ja*, ज्झ *j-jha*, ज्ञ j-ña, ज्ञ्य *j-ñ-ya*, ज्म *j-ma*, ज्र *j-ra*;

ञ्च *ñ-cha*, ञ्छ *ñ-chha*, ञ्ज *ñ-ja*;

ट्क *ṭ-ka*, ट्ट *ṭ-ṭa*, ट्य ṭ-ya;

ठ्य ṭh-ya, ठ्र *ṭh-ra*;

ड्ग *ḍ-ga*, ड्य ḍ-ya;

ढ्य ḍh-ya, ढ्र *ḍh-ra*;

ण्ट *ṇ-ṭa*, ण्ठ *ṇ-ṭha*, ण्ड *ṇ-ḍa*, ण्ढ *ṇ-ḍha*, ण्ण or ण्ण *ṇ-ṇa*, ण्म *ṇ-ma*,

त्क *t-ka*, त्त t-ta, त्त्य *t-t-ya*, त्त्र *t-t-ra*, त्त्व *t-t-va*, त्थ *t-tha*; त्न *t-na*, त्प *t-pa*, त्र or त्र t-ra, त्र्य or त्र्य *t-r-ya*, त्व *t-va*, त्स *t-sa*,

थ्य *th-ya*;

द्ग *d-ga*, द्द d-da, द्ध d-dha, द्ध्व *d-dh-va*, द्न *d-na*, द्ब *d-ba*, द्भ d-bha, द्भ्य *d-bh-ya*, द्म d-ma, द्य d-ya, द्र *d-ra*, द्र्य *d-r-ya*, द्व *d-va*, द्व्य *d-v-ya*;

ध्न *dh-na*, ध्म *dh-ma*, ध्र *dh-ra*, ध्व *dh-va*;

न्त *n-ta*, न्त्य *n-t-ya*, न्त्र *n-t-ra*, न्द *n-da*, न्द्र *n-d-ra*, न्ध *n-dha*, न्ध्र *n-dh-ra*, न्न *n-na*, न्र *n-ra*;

प्त *p-ta*, प्न *p-na*, प्म *p-ma*, प्र *p-ra*, प्ल *p-la*, प्स *p-sa*;

ब्ज *b-ja*, ब्द *b-da*, ब्ध *b-dha*, ब्न *b-na*, ब्र *b-ra*;

भ्न *bh-na*, भ्य *bh-ya*, भ्र *bh-ra*;

म्न *m-na*, म्प *m-pa*, म्ब *m-ba*, म्र *m-ra*, म्ल *m-la*;

य्य *y-ya*, य्व *y-va*;

रु r-u, रू r-û, र्क *r-ka*, र्ध *r-dha*;

ल्क *l-ka*, ल्प *l-pa*, ल्ल *l-la*, ल्व *l-va*;

व्न *v-na*, व्य *v-ya*, व्र *v-ra*;

शु or शु sh-u, शू or शू *sh-û*, शृ or शृ *sh-ṛi*, शॄ or शॄ *sh-ṛî*, श्च sh-cha, श्च्य *sh-ch-ya*, श्न *sh-na*, श्य or श्य *sh-ya*, श्र *sh-ra*, श्र्य *sh-r-ya*, श्ल *sh-la*, श्व *sh-va*, श्व्य *sh-v-ya*;

ष्ट ṣh-ṭa, ष्ट्य *ṣh-ṭ-ya*, ष्ट्र *ṣh-ṭ-ra*, ष्ट्र्य *ṣh-ṭ-r-ya*, ष्ट्व *ṣh-ṭ-va*, ष्ठ ṣh-ṭha, ष्ठ्य *ṣh-ṭh-ya*, ष्ण *ṣh-ṇa*, ष्ण्य *ṣh-ṇ-ya*, ष्म *ṣh-ma*;

स्क *s-ka*, स्ख *s-kha*, स्त *s-ta*, स्त्य *s-t-ya*, स्त्र or स्त्र s-t-ra, स्त्व *s-t-va*, स्थ *s-tha*, स्न *s-na*, स्प *s-pa*, स्र *s-ra*;

हू h-û, हृ h-ṛi, ह्ण h-ṇa, ह्न *h-na*, ह्म *h-ma*, ह्र *h-ra*, ह्ल *h-la*, ह्व *h-va*.

§ 5. (*a*) The sign ऽ, called **Avagraha** (*i. e.* 'separation, mark of separation'), is in many texts employed to indicate the elision of (short) अ *a* after preceding ए *e* or ओ *o*; *e. g.* तेऽभवन् *te'bhavan*; गजोऽस्ति *gajo'sti*.

(*b*) The sign ° denotes an abbreviation; *e. g.* अचक्षुषौ *achakṣhuṣhau*. °क्षुर्भ्याम् (*acha*) *kshurbhyâm*; पा° *Pâ*(*ninîye*).

(*c*) The signs of punctuation are । and ॥.

§ 6. The numeral figures are :—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

१० 10; १५ 15; १४३ 143; २६८ 268; १८७९ 1879.

2.—*Classification of the Letters.*

§ 7. (*a*) Vowels are divided into :—

(1) **Simple** vowels, अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ऌ; and

(2) **Diphthongs**, ए, ऐ, ओ, औ.

(*b*) They are also divided into :—

(1.) **Short** vowels, अ, इ, उ, ऋ, ऌ; and

(2.) **Long** vowels, आ, ई, ऊ, ॠ; ए, ऐ, ओ, औ.

§ 8. Short vowels which are not followed by any consonant, or are followed by only one consonant, are **prosodially short**; short vowels followed by combinations of two or more consonants and all long vowels are **prosodially long**.

§ 9. Vowels which differ in nothing but their quantity are called **homogeneous** vowels; अ and आ are homogeneous; इ and ई; उ and ऊ; ऋ and ॠ.

§ 10. *Guṇa* and *Vṛiddhi*. The vowels अ, ए, ओ, and the syllables अर् and अल् are called **Guṇa**; the vowels आ, ऐ, औ, and the syllables आर् (and आल्) are called **Vṛiddhi**. The relation of the Guṇa and Vṛiddhi vowels and syllables to the simple vowels will appear from the following table:—

Simple V.	अ	इ & ई	उ & ऊ	ऋ & ॠ	ऌ
Guṇa.	अ	ए	ओ	अर्	अल्
Vriddhi.	आ	ऐ	औ	आर्	(आल्)

§ 11. (*a*) Consonants are classified thus:—

	Surd.			Sonant.			
	Unaspirate.	Aspirate.	Sibilants.	Unaspirate.	Aspirate.	Nasal.	Semivowels.
Gutturals	क्	ख्	ः	ग्	घ्	ङ्	
Palatals	च्	छ्	श्	ज्	झ्	ञ्	य्
Linguals	ट्	ठ्	ष्	ड्	ढ्	ण्	र्
Dentals	त्	थ्	स्	द्	ध्	न्	ल्
Labials	प्	फ्	ः	ब्	भ्	म्	व्

(*b*) The consonant ह् is a sonant aspirate.

(*c*) Vowels likewise are sonant.

§ 12. (*a*) The four semivowels य्, व्, र्, and ल् correspond to the simple vowels इ ई, उ ऊ, ऋ ॠ, and ऌ respectively.

(*b*) The three semivowels य्, ल्, and व् are sometimes nasal, and they are then distinguished from the ordinary य्, ल्, and व् by the sign for Anunâsika (§ 1 *c*) which is placed over them (यँ्, लँ्, and वँ्).

CHAPTER II.

RULES OF EUPHONY (*Sandhi*).

A.—Final and Initial Letters of Complete Words.

§ 13. A complete word (which ought to be carefully distinguished from a verbal root or a nominal base), when standing alone or at the end of a sentence or verse, may end in any vowel, except ॠ and ॡ, or in one of the consonants क्, ट्, त्, प्, ङ्, ण्, न्, म्, ल्, or Visarga.

§ 14. Words are not allowed to end in more consonants than one' except that they may end in one of the conjunct consonants र्क्, र्ट्, र्त्, and र्प्, provided both elements of these conjuncts are radical letters or substitutes for radical letters; *e. g.* Nom. Sing. of the base ऊर्ज् = ऊर्क्; 3. Sing. Imperf. Par. of rt. मृज् = अमार्ट्.

§ 15. A word, when standing alone or at the commencement of a sentence or verse, may begin with any vowel or consonant, except ॠ, ॡ, ङ्, ञ्, ण्, Anusvâra, or Visagra.

§ 16. When complete words are joined together so as to form a sentence or verse, their final and initial letters remain in some instances unchanged, but in the majority of cases the final of the preceding or the initial of the following word, or both, must undergo certain changes which are intended to facilitate the pronunciation. The rules which teach these changes are called the *Rules of Euphony*, or *Rules of Sandhi.*

1.—*Contact of Final and Initial Vowels.*

§ 17. In general, no hiatus (*i. e.* the succession of two vowels without an intervening consonant) is allowed between two words. To avoid it, the final and initial vowels are made to coalesce, or the final vowel is changed to a semivowel, or the initial vowel is dropped. The special rules are :—

§ 18. Finals simple vowels, short or long, unite with initial homogeneous (§ 9) vowels, short or long, and form the corresponding long vowels; *i. e.*—

अ or आ + अ or आ = आ; *e. g.* अत्र + अस्ति = अत्रास्ति; अत्र + आसीत् = अत्रासीत्; यदा + अस्ति = यदास्ति.

इ or ई + इ or ई = ई; *e. g.* अस्ति + इह = अस्तीह; अपि + ईक्षते = अपीक्षते; नदी + इह = नदीह.

उ or ऊ + उ or ऊ = ऊ; *e. g.* साधु + उक्तम् = साधूक्तम्; साधु + ऊचुः = साधूचुः.

ऋ + ऋ = ॠ; *e. g.* कर्तृ + ऋजु = कर्तॄजु.

§ 19. Final अ and आ unite with initial इ or ई to ए, with initial उ or ऊ to ओ, with initial ऋ to अर्, with initial ए or ऐ to ऐ, and with initial ओ or औ to औ; *e.g.*—

तव + इच्छा = तवेच्छा; यदा + इच्छा = यदेच्छा; यथा + ईक्षते = यथेक्षते; सा + उवाच = सोवाच; तदा + ऊचुः = तदोचुः; यथा + ऋषिः = यथर्षिः; तव + एव = तवैव; तव + ऐश्वर्यम् = तवैश्वर्यम्; सा + ओषधिः = सौषधिः; तव + औत्सुक्यम् = तवौत्सुक्यम्.

§ 20. Final simple vowels, short or long, except अ and आ, before initial vowels not homogeneous with them are changed to the corresponding semivowels (§12 *a*); *i. e.*—

इ or ई before अ, आ, उ, ऊ, ऋ, ए, ऐ, ओ, औ, to य्; *e. g.* इति + आह = इत्याह; इति + उक्तम् = इत्युक्तम्; नदी + एव = नद्येव.

उ or ऊ before अ, आ, इ, ई, ऋ, ए, ऐ, ओ, औ, to व्, *e. g.* मधु + अस्ति = मध्वस्ति; मधु + इह = मध्विह.

ऋ before अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ, to र्; *e. g.* कर्तृ + अस्ति = कर्त्रस्ति; कर्तृ + इह = कर्त्रिह.

§ 21. Final ए and ओ before initial अ remain unchanged, but the initial अ is dropped; *e. g.*—

ते + अत्र = तेऽत्र; प्रभो + अत्र = प्रभोऽत्र.

§ 22. Final ए and ओ before any other initial vowel than अ are changed to अय् and अव्, or more commonly both to अ; the initial vowel is not changed. *e. g.*—

ते + आसन् = तयासन्, or more commonly त आसन्.
ते + इह = तयिह, „ „ „ त इह.
प्रभो + एहि = प्रभवेहि „ „ „ प्रभ एहि.

Note:—The hiatus resulting from the dropping of य् and व् in this and the next rule, and of Visarga in §§ 35 (*c*) and 36, remains; त आसन् etc. cannot be again combined.

§ 23. Final ऐ and औ are before all initial vowels changed to आय् and आव्, or both to आ; the usual practice is to change ऐ to आ, and औ to आव्. The initial vowel remains unchanged. *e. g.*

तस्मै + अदात् = तस्मायदात्, or usually तस्मा अदात्.
तस्मै + उक्तम् = तस्मायुक्तम्, „ „ तस्मा उक्तम्.
तौ + इह = ताविह, sometimes ता इह.
तौ + एव = तावेव, „ „ ता एव.

Exceptions.

§ 24. (*a*) Final अ or आ of a preposition unites with the initial ऋ of a verbal form to आर्; *e. g.* प्र + ऋच्छति = प्रार्च्छति.

(*b*) Final अ or आ of a preposition unites with an initial ए and ओ of a verbal form (except with the initial ए of forms derived from इ 'to go,' and एध् 'to grow') to ऐ and औ; *e. g.*—

प्र + एजते = प्रैजते; प्र + ओखति = प्रौखति.—But अप + एति = अपैति.

§ 25. (*a*) ई, ऊ, and ए, when final in dual forms and in अमी (Nom. Plur. Masc. of the demonstrative pronoun अदस्), remain unchanged (*pragṛihya*) before all initial vowels, and all intial vowels remain unchanged after them; *e. g.*—

गिरी + इह = गिरी इह 'two hills here.'
गिरी + एतौ = गिरी एतौ 'these two hills.'
अमी + अश्वाः = अमी अश्वाः 'those horses.'

भानू + आस्ताम् = भानू आस्ताम्; साधू ऊचतुः; लते इह; लते अत्र.
यजावहे इह 'we two sacrifice here.'
यजेते उभौ 'both sacrifice.'
आसाथे अत्र 'you both sit here.'

(*b*) Interjections consisting of only one vowel and the final ओ of particles remain unchanged, and initial vowels remain unchanged after them; *e. g.* अ + अपेहि = अ अपेहि; इ इन्द्र, अहो अपेहि.

2.—*Contact of Final Vowels and Consonants with Initial Vowels and Consonants.*

(*a.*) *Changes of Final Consonants.*

§ 26. Surd finals can stand only before surd initials; before sonant letters they are changed to the corresponding sonants, (Visarga generally to र्), and before nasals to the nasal of their own class. Final dentals are generally assimilated to initial palatals and linguals, and final म् to any initial consonant. The special rules are:—

§ 27. Final क्, ट्, and प्—

(*a*) Before sonant letters are changed to ग्, ड्, and ब् respectively; *e. g.* सम्यक् + उक्तम् = सम्यगुक्तम्; सम्यक् + वदति = सम्यग्वदति; परिव्राट् + गच्छति = परिव्राड्गच्छति; ककुप् + दृष्टा = ककुब्दृष्टा.

(*b*) Before nasals, however, final क्, ट्, and प् are more commonly changed to ङ्, ण्, and म्; *e. g.* सम्यक् + मिलितः = सम्यग्मिलितः by (*a*), or more commonly सम्यङ्मिलितः; परिव्राट् + न = परिव्राड्न or परिव्राण्न; ककुप् + न = ककुब्न or ककुम्न.

(*c*) Before surd consonants final क्, ट्, and प् remain unchanged; *e. g.* सम्यक् + पृष्टम् = सम्यक्पृष्टम्; परिव्राट् + तिष्ठति = परिव्राट्तिष्ठति; ककुप् + शुष्का = ककुप्शुष्का.

§ 28. Final त्—

(*a*) Before initial च् or छ्, is changed to च्; before ज् or झ्, to ज्; before ट् or ठ्, to ट्; before ड् or ढ्, to ड्; and before ल् to ल्; *e. g.* तत्+च = तच्च; तत् + छिनत्ति = तच्छिनत्ति; तत् + जातम् = तज्जातम्; तत् + टङ्कम् = तट्टङ्कम्; तत्+डयते = तड्डयते; तत्+लुब्धम् = तल्लुब्धम्.

(*b*) Before the palatal sibilant श्, final त् is changed to च्, after which the initial श् is commonly changed to छ्; *e. g.* तत्+शास्त्रम् = तच्शास्त्रम् or तच्छास्त्रम्.

(*c*) Before the remaining surd consonants final त् remains unchanged; *e. g.* तत् + करोति = तत्करोति; तत् + तिष्ठति = तत्तिष्ठति; तत् + फलम् = तत्फलम्; तत् + सहते = तत्सहते.

(*d*) Before the remaining sonant consonants and before vowels, final त् is changed to द्; *e. g.* तत् + अर्हति = तदर्हति; तत् + गच्छति = तद्गच्छति, तत् + भूतम् = तद्भूतम्; तत् + रमते = तद्रमते.

(*e*) But before nasals, final त् is more commonly changed to न्; *e.g.* तत् + नृत्यति = तद्नृत्यति by (*d*), or more commonly तन्नृत्यति; तत् + मुग्धम् = तद्मुग्धम् or तन्मुग्धम्.

§ 29. Final ङ् and ण्—

(*a*) Are doubled when preceded by a short vowel and followed by any initial vowel; *e. g.* प्रत्यङ् + आस्ते = प्रत्यङ्ङास्ते; सुगण् + इति = सुगण्णिति. (See § 30 *a*).

(*b*) Otherwise final ङ् and ण् remain unchanged; *e. g.* प्राङ् + अस्ति = प्राङस्ति; प्राङ् + तिष्ठति = प्राङ्तिष्ठति; प्राङ् + सः = प्राङ्सः; सुगण् + गच्छति = सुगण्गच्छति; सुगण् + च = सुगण्च; सुगण् + पङ्कम् = सुगण्पङ्कम्.

§ 30. Final न्—

(*a*) Is doubled when preceded by a short vowel and followed by any initial vowel; *e. g.* तुदन् + इह = तुदन्निह. But भवान् + इह = भवानिह. (See § 29 *a*).

(*b*) Before ज्, झ्, and श्, final न् is changed to ञ्; before ड् and ढ्, to ण्; and before ल् to the nasal ल्; *i. e.* to ल्ँ. After ञ् the initial श् may be changed to छ्. *e. g.* तान् + जनान् = ताञ्जनान्; तान् + शत्रून् = ताञ्शत्रून् or ताञ्छत्रून्; तान् + डम्बरान् = ताण्डम्बरान्; तान् + लोकान् = ताँल्लोकान्.

(*c*) Between final न् and initial च् or छ्, ट् or ठ्, and त् or थ्, the corresponding sibilants श्, ष्, and स् are inserted (*i. e.* श् before च् or छ्, ष् before ट् or ठ्, स् before त् or थ्), and before them the final न् is changed to Anusvâra; *e. g.* तान् + च = तांश्च; तान् + टङ्कान् = तांष्टङ्कान्; तान् + तु = तांस्तु.

(*d*) Before vowels (except where (*a*) is applicable) and before the remaining consonants, final न् remains unchanged; *e. g.* तान् + आह =

तानाह; तान् + पालयति = तान्पालयति; तान् + भर्तॄन् = तान्भर्तॄन्; तान् + धत्ते = तान्धत्ते; तान् + न = तान्न; तान् + याति = तान्याति; तान् + पद = तान्पद; तान् + सः = तान्सः; तान् + ह = तान्ह.

§ 31. Final म्—

(*a*) Before initial vowels remains unchanged; *e. g.* तम् + आह = तमाह; तम् + एव = तमेव.

(*b*) Before sibilants, and before ह् and र्, final म् is changed to Anusvâra; *e. g.* तम् + शत्रुम् = तं शत्रुम्; तम् + सः = तं सः; तम् + ह = तं ह; तम् + रक्षति = तं रक्षति.

(*c*) Before any other consonant final म् may be changed to Anusvâra, or it may be changed to the nasal of the class to which the initial consonant belongs (to यँ्, लँ्, वँ् before य्, ल्, व्). The usual practice is to change म् before all consonants to Anusvâra. *E. g.* अहम् + करोमि = अहं करोमि (or अहङ्करोमि); अहम् + च = अहं च (or अहञ्च); अहम् + तिष्ठामि = अहं तिष्ठामि (or अहन्तिष्ठामि); अहम् + पिबामि = अहं पिबामि (or अहम्पिबामि); अहम् + वच्मि = अहं वच्मि (or अहव्ँवच्मि).

§ 32. Final ल् remains unchanged before all initial letters; *e.g.* कमल् + अस्ति = कमलस्ति; कमल् + करोति = कमल्करोति.

§ 33. Final Visarga, preceded by any vowel—

(*a*) Remains unchanged before initial surd gutturals and labials (क्, ख्, प्, फ्); *e. g.* रामः + करोति = रामः करोति; पुनः + करोति = पुनः करोति; रविः + करोति = रविः करोति.

(*b*) Before sibilants, final Visarga may remain unchanged, or it may be assimilated to the following sibilant; *e. g.* रामाः + षट् = रामाः षट् or रामाष्षट्; रामः + सहते = रामः सहते or रामस्सहते; पुनः + सः = पुनः सः or पुनस्सः.

(*c*) Before च् or छ्, ट् or ठ्, and त् or थ्, final Visarga is changed to the corresponding sibilants श्, ष्, and स् respectively; *e. g.* रामः + च = रामश्च; रामः + तु = रामस्तु; पुनः + तु = पुनस्तु; रविः + तु = रविस्तु.

§ 34. Final Visarga, preceded by any vowel except अ or आ, is changed to र् before any sonant letter; but this र् is dropped before र् and a preceding short vowl is lengthened. *e. g.* रविः + उदेति = रविरुदेति; चक्षुः + ऋषेः = चक्षुर्ऋषेः; मनुः + गच्छति = मनुर्गच्छति; रविः + रूढः = रवी रूढः. *Exception*: The final Visarga of भोः 'O, Ho,' is dropped before all sonant letters; *e. g.* भोः + आगच्छ = भो आगच्छ; भोः + गम्यताम् = भो गम्यताम्.

§ 35. Final अः, when standing for original अस्—

(*a*) Is changed to ओ before all sonant consonants; *e. g.* रामः (for रामस्) + गच्छति = रामो गच्छति; रामः + हसति = रामो हसति.

(*b*) It is changed to ओ also before initial अ; the initial अ itself is dropped. *E.g.* रामः + अस्ति = रामो ऽस्ति.

(*c*) Before all other initial vowels अः, when standing for original अस्, becomes अ; *e. g.* रामः + इह = राम इह; रामः + उवाच = राम उवाच.

§ 36. Final आः, when standing for original आस् becomes आ before all sonant letters; *e. g.* अश्वाः (for अश्वास्) + अत्र = अश्वा अत्र; अश्वाः + इह = अश्वा इह; अश्वाः + धावन्ति = अश्वा धावन्ति.

§ 37. The final Visarga of अः and आः, when standing for original र् is changed to र् before all sonant letters; before an intial र् that final र् is dropped and preceding अ is lengthened. *E. g.* पुनः (for पुनर्) + अत्र = पुनरत्र; पुनः + इह = पुनरिह; पुनः + गच्छति = पुनर्गच्छति; पुनः + रमते = पुना रमते; द्वाः (for द्वार्) + अत्र = द्वारत्र; द्वाः + दृष्टा = द्वार्दृष्टा; द्वाः + रिक्ता = द्वा रिक्ता.

Note.—In special combinations final Visarga after penultimate अ is changed to स्, and after penultimate इ or उ to ष्, before surd gutturals and labials. Instances of this change will be drawn attention to.

(*b.*) *Changes of Initial Consonants.*

§ 38. Initial छ्—

(*a*) After a final short vowel, and after the particles मा and आ, must be changed to च्छ्; *e. g.* तव + छाया = तव च्छाया; मा + छिदत् = मा च्छिदत्; आ + छादयति = आच्छादयति.

(*b*) After a final long vowel छ् may optionally be changed to च्छ; *e. g.* सा + छिनत्ति = सा च्छिनत्ति or सा छिनत्ति.

§ 39. Initial ह् after final ग्, ड्, द्, and ब्, being substitutes for क्, ट्, त्, and प् by § 27 (*a*) and § 28 (*d*), is commonly changed to घ्, ढ्, ध् and भ् respectively; *e.g.* सम्यक् + ह = सम्यग्ह or commonly सम्यग्घ; तत् + ह = तद्ह or तद्ध; परिव्राट् + ह = परिव्राड्ह or परिव्राड्ढ; ककुप् + ह = ककुब्ह or ककुब्भ.

§ 40. (*a*) The initial (dental) न् of verbal roots is generally changed to (lingual) ण् after the (lingual) र् of the prepositions अन्तः (अन्तर्), निः (निर्), परा, परि, प्र, and after दुः (दुर्); *e. g.* परि + नयति = परिणयति; प्र + नेतुम् = प्रणेतुम्; प्र + नीता = प्रणीता.

(*b*) The initial न् of नृत् 'to dance,' नन्द् 'to rejoice,' नर्द् 'to roar' and of a few other less common roots remains unchanged; *e. g.* प्र + नृत्यति = प्रनृत्यति.

(*c*) The initial न् of नश् 'to perish' remains unchanged, when the final श् is changed to ष्; *e. g.* प्र + नश्यति = प्रणश्यति; but प्र + नष्टः = प्रनष्टः.

(*d*) After the prepositions mentioned under (*a*) the न् of the preposition नि is changed to ण् before गद्, नद्, पत् and certain other roots; *e.g.* प्रणिगदति, परिणिपतति.

§ 41. (*a*) The initial स् of many verbal roots is changed to ष् after prepositions ending in इ and उ, and after निः and दुः; *e. g.* नि + सीदति = निषीदति; अभि + सिञ्चति = अभिषिञ्चति; अभि + स्तौति = अभिष्टौति; नि + सेवते = निषेवते.

(*b*) The initial स् of roots which contain a ऋ, ॠ, or र्, remains generally unchanged; *e. g.* वि + स्मरन् (from rt. स्मृ) = विस्मरन्; वि + स्रवति (from rt. स्रु) = विस्रवति; वि + स्तीर्णम् (from rt. स्तॄ) = विस्तीर्णम्.

B.—Changes of Final Letters of Nominal and Verbal Bases and Initial Letters of Terminations, and of other Letters in the Interior of Words.

§ 42. The special rules for the changes which take place when final letters of nominal and verbal bases come in contact with initial letters of terminations will be given under the heads of Declension, Conjugation, &c. Here only the most general rules are noticed.

§ 43. In the interior of a simple word no hiatus (see§ 17) is allowed, except in तितउ 'a sieve.'

§ 44. The rules laid down in §§ 18-20 apply generally also to the final letters of bases and the initial letters of terminations; *e. g.* कान्त + अः = कान्ताः; कान्ता + अः = कान्ताः; कान्त + ई = कान्ते; कान्त + औ = कान्तौ; मति + ए = मत्ये; नदी + अः = नद्यः.

§ 45. Final इ, ई, and उ, ऊ, especially when they are radical vowels, are sometimes changed to इय् and उव् before terminations commencing with a vowel; *e. g.* वी + अन्ति = वियन्ति; भी + इ = भियि; यु + अन्ति = युवन्ति; भू + इ = भुवि.

§ 46. Radical इ and उ, followed by radical र् or व्, are generally lengthened when र् or व् are followed by another consonant; *e. g.* दिव् + यामि = दीव्यामि; गिर् + भिः = गीर्भिः; पुर् + भिः = पूर्भिः.

§ 47. Final radical ऋ is sometimes changed to रि, or, when preceded by more consonants than one, to अर्; *e. g.* कृ + यते = क्रियते; स्मृ + यते = स्मर्यते.

§ 48. Final radical ॠ before terminations beginning with a vowel is generally changed to इर्, before terminations beginning with a consonant, to ईर्; when ॠ is preceded by a labial letter, it is changed to उर् and ऊर् respectively. *E. g.* कॄ + अति = किरति; कॄ + यते = कीर्यते; पिपॄ + अति= पिपुरति; पिपॄ + याम् = पिपूर्याम्.

§ 49. Final ए, ऐ, ओ, and औ, before terminations commencing with a vowel or य्, are mostly changed to अय्, आय्, अव्, and आव् respectively; *e. g.* ने + अन = नयन; रै + अः = रायः; गो + इ = गवि; नौ + अः = नावः; गो + य = गव्य.

§ 50. Before initial vowels, semivowels, and nasals of terminations final consonants of nominal and verbal bases remain generally unchanged; *e. g.* दुह् + ए = दुहे; दोह् + मि = दोह्मि; दुह् + यते = दुह्यते; वच् + मि = वच्मि; मरुत् + आ = मरुता.

§ 51. When a termination begins with any other consonant than a semivowel or nasal, the following rules apply :—

(*a*) Final surd consonants before initial sonant consonants become sonant; *e. g.* मरुत् + भिः = मरुद्भिः; सर्वशक् + भ्याम् = सर्वशग्भ्याम्.

(*b*) Final sonant consonants before initial surd consonants become surd; *e g.* तमोनुद् + सु = तमोनुत्सु; अद् + सि = अत्सि.

(*c*) Final aspirate consonants are changed to the corresponding surd unaspirates before initial surd consonants, and to the corresponding sonant unaspirates before initial sonant consonants; *e. g.* सुयुध् + सु = सुयुत्सु; अग्निमथ् + भिः = अग्निमद्भिः.

(*d*) Final palatal consonants (including श्), ष्, and ह्, are commonly changed to क्, ग्, or ट्, ड्; *e. g.* वाच् + भिः = वाग्भिः; रुज् + भिः = रुग्भिः; सदृश् + भिः = सदृग्भिः; सम्राज् + भिः = सम्राड्भिः; लिह् + भिः = लिड्भिः; लिह् + सु = लिट्सु.

(*e*) Final स् is changed to Visarga, or to र्, or it is dropped; अस् is changed to ओ before sonant consonants; *e. g.* मनस् + सु = मनःसु or मनस्सु; ज्योतिस् + भिः = ज्योतिर्भिः; आस् + ध्वे = आध्वे; मनस् + भिः = मनोभिः.

§ 52. Of two or more consonants which meet at the end of a word, generally (see § 14) only the first is retained, the others being dropped; *e. g.* मरुत् + स् = मरुत्; सुयुध् + स् = सुयुत् + स् (by § 51 *c*) = सुयुत्; अदन्त् + स् = अदन्; but ऊर्ज् + स् = ऊर्क् + स् (by § 51 *d* and *b*) = ऊर्क्.

§ 53. When the final sonant aspirates घ्, ढ्, ध्, भ्, or ह् are changed to unaspirate letters, and when the syllable which originally ended with घ्, ढ्, ध्, भ्, or ह् commences with one of the sonant unaspirate letters ग्, द्, or ब्, the latter are changed to the aspirate घ्, ध्, or भ्, respectively; *e. g.* बुध् + सु = बुत् + सु (by § 51 *c*) = भुत्सु; दुह् + स् = दुक् + स् = धुक् + स् = धुक् (by § 52).

§ 54. छ् in the interior of a simple word after a vowel is changed to च्छ्; *e. g.* rt. छिद्, Imperf. अच्छिनत्, Perf. चिच्छेद; rt. प्रछ्, Perf. पप्रच्छ.

§ 55. Initial त् and थ् of terminations after sonant aspirates are changed to ध्; *e. g.* लभ् + त = लभ् + ध = लब्ध (§ 51 *c*); रुन्ध् + थः = रुन्ध् + धः = रुन्द्धः.

§ 56. Initial dentals of terminations after final linguals of bases are changed to the corresponding linguals; *e.g.* ईड्.+ ते = ईट्टे (§ 51 *b*); द्विष् + धि = द्विड् + धि (§ 51 *d*) = द्विड्ढि; इष् + त = इष्ट; मृड् + नाति = मृड्णाति.

§ 57. न्, when immediately preceded by च् or ज्, is changed to ञ्; *e.g.* याच् + ना = याच्ञा; यज् + न = यज्ञ.

§ 58. Dental न्, provided it be followed by a vowel or by one of the consonants न्, म्, य्, व्, is changed to lingual ण्, when it is preceded by ऋ, ॠ, र्, or ष्, either immediately or separated from these letters by vowels, gutturals, labials, य्, व्, ह्, or Anusvâra; *e. g.* कर्तृ + नाम् = कर्तृणाम्; कर् + अन = करण; कर्मन् + आ = कर्मणा; ब्रह्मन् + आ = ब्रह्मणा; राम, Instr. Sing. रामेण; द्वेष, Instr. Sing. द्वेषेण; पुष् + नाति = पुष्णाति; गृह् + नाति = गृह्णाति. But गर्ता + नाम् = गर्तानाम्; अर्ध, Instr. Sing. अर्धेन.

§ 59. The sibilant स् of a suffix or termination, provided it be followed by a vowel, or by a dental consonant, or by म् or य् or व्, is changed to ष्, when it is preceded by क्, र्, ऌ, or by any vowel except अ and आ, either immediately or separated from it by Visarga or an inserted Anusvâra; *e. g.* कमऌ + सु = कमऌषु; वाच् + सु = वाक् + सु = वाक्षु; वच् + स्यति = वक् + स्यति = वक्ष्यति; अग्नि + सु = अग्निषु; भानु + सु = भानुषु; ज्योतिस् + आ = ज्योतिषा; सर्पिः + सु = सर्पिःषु or सर्पिष्षु; धनुस्, Nom. Plur. धनूंषि (§§ 89 and 67) but पुम् + सु = पुंसु (§ 163).

CHAPTER III.

DECLENSION OF NOUNS SUBSTANTIVE AND ADJECTIVE.

§ 60. The Declension of Adjectives does not, in general, differ from that of Substantives.

§ 61. Nouns substantive and adjective have **three Genders,** a **masculine** gender, a **feminine** gender, and a **neuter** gender. The gender of substantives must be learnt from the dictionary. Adjectives assume the gender of the substantives which they qualify.

§ 62. Nouns substantive and adjective are given in the dictionary in their **base** or **crude form.** Whenever an adjective assumes in the feminine a base different from that which it has in the masculine gender, its masculine base is given in the dictionary, and the feminine base is derived from the masculine base by the addition of a feminine suffix; *e. g.* कान्त 'beloved,' Fem. base कान्त + आ = कान्ता; धनिन् 'wealthy,'

Fem. base धनिन् + ई = धनिनी. The neuter base of adjectives is generally the same as the masculine base.

§ 63. Declension consists in the addition to the base of certain **terminations** which denote the various cases in the different numbers.

§ 64. (*a*) Nouns substantive and adjective have **three Numbers**, a **singular** number, a **dual** number, and a **plural** number. The dual number denotes 'two.' *e. g.* Base अश्व 'horse,' Sing. अश्वः 'a horse,' Dual अश्वौ 'two horses,' Plur. अश्वाः 'horses.'

(*b*) A few nouns are used in the Plural only; आपः Fem. Plur. 'water'; दाराः Masc. Plur. 'a wife.'

§ 65. There are **eight Cases** in each number; *viz.* **Nominative** (N.), **Accusative** (Ac.), **Instrumental** (I.), **Dative** (D.), **Ablative** (Ab.), **Genitive** (G.), **Locative** (L.), and **Vocative** (V.). The meaning of the Instrumental is in English expressed by prepositions as 'by, with, by means of;' the meaning of the Ablative by such prepositions as 'away from, from;' the meaning of the Locative is generally expressed by 'in' or 'at.'

§ 66. Table of Case-terminations added to masculine and feminine bases :—

	Sing.	*Dual.*	*Plur.*
N.	: (*i.e.* स्)	औ	अः (*i.e.* अस्).
Ac.	अम्	औ	अः (*i.e.* अस्).
I.	आ	भ्याम्	भिः (*i.e.* भिस्).
D.	ए	भ्याम्	भ्यः (*i.e.* भ्यस्).
Ab.	अः (*i.e.* अस्)	भ्याम्	भ्यः (*i.e.* भ्यस्).
G.	अः (*i.e.* अस्)	ओः (*i.e.* ओस्)	आम्.
L.	इ	ओः (*i.e.* ओस्)	सु.

The termination of the N. Sing. is always dropped after bases ending in consonants (see § 52). The Vocative is generally like the Nominative.

§ 67. The same terminations are added to neuter bases, except in the N., Ac., and V. of all numbers. No termination is added to neuter bases (except those in अ) in the N., Ac., and V. Sing.; in the N., Ac., and V. Dual ई is added instead of औ; in the N., Ac., and V. Plur. इ is

added instead of अः, and a nasal is inserted before the final of bases ending in consonants, except those that end in a nasal or semivowel. (As will appear from the paradigms, the inserted nasal belongs to the same class as the final consonant; before sibilants and ह् it is Anusvâra).

§ 68. The above terminations undergo various changes, especially when added to bases ending in vowels; these changes are best learnt from the paradigms given under the various declensions.

§ 69. Terminations beginning with consonants may for convenience sake be called **consonantal terminations**, terminations beginning with vowels **vowel-terminations**.

§ 70. According to the final letter of the base the Declension of nouns substantive and adjective is divided into :—

A.—Declension of bases ending in consonants or Declension of **Consonantal Bases** (Decl. I.—XI.); and

B.—Declension of bases ending in vowels or Declension of **Vowel-bases** (Decl. XII.—XVII.)

Consonantal Bases are subdivided into—

1. **Unchangeable Bases,** *i.e.* Bases which either undergo no change at all (Decl. I.), or undergo generally only such changes as are required by the rules of Sandhi (Decl. II.—V.); and
2. **Changeable Bases,** *i. e.* Bases which in their declension show a strong and a weak form, or a strong, a middle, and a weakest form (Decl. VI.—XI.).

A.—CONSONANTAL BASES.

1.—Unchangeable Bases.

DECLENSION I.

Bases ending in ण् *and* ल्.

§ 71. *Sandhi*:—

1. ट् may optionally be inserted between the final ण् of a base and the termination सु of the L. Plur.

2. After final ल् the termination सु of the L. Plur. is changed to षु (§ 59).

§ 72. *Paradigms*: सुगण् *m.f.n.* 'counting well,' कमल् *m.f.n.* 'naming the goddess Lakṣhmî or the lotus.'

Base:	सुगण्	*sugaṇ*	कमल्	*kamal*

Masc. and Fem.

Singular.

N. V.	सुगण्	*sugaṇ* (§ 52)	कमल्	*kamal* (§ 52)
Ac.	सुगणम्	*sugaṇ-am*	कमलम्	*kamal-am*
I.	सुगणा	*sugaṇ-â*	कमला	*kamal-â*
D.	सुगणे	*sugaṇ-e*	कमले	*kamal-e*
Ab. G.	सुगणः	*sugaṇ-aḥ*	कमलः	*kamal-aḥ*
L.	सुगणि	*sugaṇ-i*	कमलि	*kamal-i*

Dual.

N. V. Ac.	सुगणौ	*sugaṇ-au*	कमलौ	*kamal-au*
I. D. Ab.	सुगण्भ्याम्	*sugaṇ-bhyâm*	कमल्भ्याम्	*kamal-bhyâm*
G. L.	सुगणोः	*sugaṇ-oḥ*	कमलोः	*kamal-oḥ*

Plural.

N. V. Ac.	सुगणः	*sugaṇ-aḥ*	कमलः	*kamal-aḥ*
I.	सुगण्भिः	*sugaṇ-bhiḥ*	कमल्भिः	*kamal-bhiḥ*
D. Ab.	सुगण्भ्यः	*sugaṇ-bhyaḥ*	कमल्भ्यः	*kamal-bhyaḥ*
G.	सुगणाम्	*sugaṇ-âm*	कमलाम्	*kamal-âm*
L.	सुगण्सु or सुगण्ट्सु	*sugaṇ-su* or *sugaṇ-tsu*	कमल्षु	*kamal-shu*

Neuter.

Sing. N. V. Ac.	सुगण्	*sugaṇ*	कमल्	*kamal*
Dual N. V. Ac.	सुगणी	*sugaṇ-î*	कमली	*kamal-î*
Plur. N. V. Ac.	सुगणि	*sugaṇ-i*	कमलि	*kamal-i*

The remaining cases are like those of the Masc. and Fem.; *e. g.* Sing. I. सुगणा, कमला; D. सुगणे, कमले; &c.

DECLENSION II.

Bases ending (for the most part) in radical *consonants other than nasals and semivowels; viz :—*

(*a*) *Bases in* क् ख् ग् घ्, ट् ठ् ड् ढ्, त् थ् द् ध्, प् फ् ब् भ्;
(*b*) *Bases in* च् ज् झ् ष् छ्;
(*c*) *Bases in* ह्.

(*a.*)—*Bases ending in* क् ख् ग् घ्, ट् ठ् ड् ढ्, त् थ् द् ध्, प् फ् ब् भ्.

§ 73. *Sandhi :—*

1. Before vowel-terminations the final of the base remains unchanged (§ 50).

2. In the N. and V. Sing. Masc. and Fem., and in the N., V., and Ac. Sing. Neut. final क्, ख्, ग्, घ् become क्, final ट्, ठ्, ड्, ढ् become ट्, final त्, थ्, द्, ध् become त्, and final प्, फ्, ब्, भ् become प् (§ 51).

3. In the L. Plur. finals are treated as in the N. Sing. (§ 51); subsequently the termination सु is after क् changed to षु (§ 59), and त् may optionally be inserted between final ट् and the termination सु.

4. Before the terminations भिः, भ्यः, and भ्याम् final क्, ख्, ग्, घ् become ग्, final ट्, ठ्, ड्, ढ् become ड्, final त्, थ्, द्, ध् become द्, and final प्, फ्, ब्, भ् become ब् (§ 51).

5. When final घ्, ढ्, ध् or भ् by rules 2, 3, and 4 are changed to क्, ट्, त्, प्, or to ग्, ड्, द्, ब्, § 53 must be observed.

§ 74. *Paradigms* विश्वजित् *m. f. n.* 'conquering all,' अग्निमथ् *m. f. n.* 'kindling fire;' तमोनुद् *m. f. n.* 'dispelling darkness;' सुयुध् *m. f. n.* 'fighting well;' धर्मबुध् *m. f. n.* 'knowing the law;' सर्वशक् *m. f. n.* 'almighty.'

Base:	विश्वजित्	अग्निमथ्	तमोनुद्

Masc. and Fem.

Singular.

N. V.	विश्वजित्	अग्निमत्	तमोनुत्
Ac.	विश्वजितम्	अग्निमथम्	तमोनुदम्
I.	विश्वजिता	अग्निमथा	तमोनुदा
D.	विश्वजिते	अग्निमथे	तमोनुदे
Ab.G.	विश्वजितः	अग्निमथः	तमोनुदः
L.	विश्वजिति	अग्निमथि	तमोनुदि

Dual.

N. V. Ac.	विश्वजितौ	अग्निमथौ	तमोनुदौ
I. D. Ab.	विश्वजिद्भ्याम्	अग्निमद्भ्याम्	तमोनुद्भ्याम्
G. L.	विश्वजितोः	अग्निमथोः	तमोनुदोः

Plural.

N. V. Ac.	विश्वजितः	अग्निमथः	तमोनुदः
I.	विश्वजिद्भिः	अग्निमद्भिः	तमोनुद्भिः
D. Ab.	विश्वजिद्भ्यः	अग्निमद्भ्यः	तमोनुद्भ्यः
G.	विश्वजिताम्	अग्निमथाम्	तमोनुदाम्
L.	विश्वजित्सु	अग्निमत्सु	तमोनुत्सु

Neuter.

Sing. N. V. Ac.	विश्वजित्	अग्निमत्	तमोनुत्
Dual. N. V. Ac.	विश्वजिती	अग्निमथी	तमोनुदी
Plur. N. V. Ac.	विश्वजिन्ति	अग्निमन्थि	तमोनुन्दि

The rest like Masc. and Fem.

Base:	सुयुध्	धर्मबुध्	सर्वशक्

Masc. and Fem.

Singular.

N. V.	सुयुत्	धर्मभुत्	सर्वशक्
Ac.	सुयुधम्	धर्मबुधम्	सर्वशकम्
I.	सुयुधा	धर्मबुधा	सर्वशका
D.	सुयुधे	धर्मबुधे	सर्वशके
Ab. G.	सुयुधः	धर्मबुधः	सर्वशकः
L.	सुयुधि	धर्मबुधि	सर्वशकि

Dual.

N. V. Ac.	सुयुधौ	धर्मबुधौ	सर्वशकौ
I. D. Ab.	सुयुद्भ्याम्	धर्मभुद्भ्याम्	सर्वशग्भ्याम्
G. L.	सुयुधोः	धर्मबुधोः	सर्वशकोः

Plural.

N. V. Ac.	सुयुधः	धर्मबुधः	सर्वशकः
I.	सुयुद्भिः	धर्मभुद्भिः	सर्वशग्भिः
D. Ab.	सुयुद्भ्यः	धर्मभुद्भ्यः	सर्वशग्भ्यः
G.	सुयुधाम्	धर्मबुधाम्	सर्वशकाम्
L.	सुयुत्सु	धर्मभुत्सु	सर्वशक्षु

Neuter.

Sing. N. V. Ac.	सुयुत्	धर्मभुत्	सर्वशक्
Dual N. V. Ac.	सुयुधी	धर्मबुधी	सर्वशकी
Plur. N. V. Ac.	सुयुन्धि	धर्मबुन्धि	सर्वशङ्कि

The rest like Masc. and Fem.

§ 75. Decline: हरित् *m. f. n.* 'green,' like विश्वजित्;
मरुत् *m.* 'wind,' like विश्वजित् in Masc.;
दृषद् *f.* 'a stone,' like तमोनुद् in Fem.;
ककुभ् *f.* 'a region,' like सुयुध् in Fem. (with labial for dental).

(*b.*)—*Bases ending in* च्, ज्, श्, ष्, छ्.

§ 76. *Sandhi:—*

1. Before vowel-terminations the final of the base remains unchanged (§ 50); but final छ् may optionally be changed to श्; (observe § 54).

2. In all the remaining cases:—

(*a*) Final च् is changed to क्; and the base is then declined as a base ending in क्.

(*b*) Final ज् is changed to क्; but when the final ज् forms part of the roots सृज् 'to emit, to create' (except in स्रज् *f.* 'a garland,' Sing. N.

स्रज् &c.), मृज् 'to cleanse,' यज् (contracted into इज्) 'to sacrifice,' (except in ऋत्विज् *m.* 'an officiating priest,' Sing. N. ऋत्विक् &c.), राज् 'to shine, to govern,' भ्राज् 'to shine,' and as the final of परिव्राज् *m.* 'a religious mendicant,' it is changed to ट्. Afterwards the bases are declined as bases ending in क् and ट् respectively.

(*c*) Final श् is changed to ट्; but when forming part of the roots दिश् 'to point,' दृश् 'to see,' स्पृश् 'to touch,' and मृश् 'to stroke,' it is changed to क्; and when forming part of the root नश् 'to perish,' it is changed optionally either to ट् or to क्. Afterwards the bases are declined as bases ending in ट् or in क्.

(*d*) Final ष् is changed to ट्, except in दधृष् *m. f. n.* 'bold,' where it is changed to क्. The bases are afterwards declined as bases ending in ट् and क् respectively.

(*e*) Final छ् is changed to ट्, and the base is then declined as a base ending in ट्.

§ 77. *Examples*: The N., V., and Ac. Sing., and the I. and L. Plur. of the Mas. and Fem., and the N., V., Ac. Sing, Dual and Plur. of the Neuter of the following paradigms: सत्यवाच् *m. f. n.* 'speaking the truth;' शेषभुज् *m. f. n.* 'eating the rest;' विश्वसृज् *m. f. n.* 'creating the universe;' विश् *m. f. n.* 'entering;' सुदृश् *m. f. n.* 'well-looking;' नश् *m. f. n.* 'perishing;' द्विष् *m. f. n.* 'hating;' दधृष् *m. f. n.* 'bold;' शब्दप्राछ् or शब्दप्राश् *m. f. n.* 'inquiring about a word'.

Base:	सत्यवाच्	शेषभुज्	विश्वसृज्
	Masc. and Fem.		
Sing. N. V.	सत्यवाक्	शेषभुक्	विश्वसृट्
Sing. Ac.	सत्यवाचम्	शेषभुजम्	विश्वसृजम्
Plur. I.	सत्यवाग्भिः	शेषभुग्भिः	विश्वसृड्भिः
Plur. L.	सत्यवाक्षु	शेषभुक्षु	°सृट्सु or °सृट्त्सु

Base:	विश्	सुदृश्	नश्
	Masc. and Fem.		
Sing. N. V.	विट्	सुदृक्	नट् or नक्
Sing. Ac.	विशम्	सुदृशम्	नशम्

Plur. I.	विड्भिः	सुदृग्भिः	नड्भिः or नग्भिः
Plur. L.	विड्सु or विट्त्सु	सुदृक्षु	नड्सु or नट्त्सु, or नक्षु
Base:	द्विष्	दधृष्	शब्दप्राछ् or शब्दप्राश्

Masc. and Fem.

Sing. N. V.	द्विट्	दधृक्	शब्दप्राट्
Sing. Ac.	द्विषम्	दधृषम्	°प्राच्छम् or °प्राशम्
Plur. I.	द्विड्भिः	दधृग्भिः	शब्दप्राड्भिः
Plur. L.	द्विड्सु or द्विट्त्सु	दधृक्षु	°प्राड्सु or °प्राट्त्सु
Base:	सत्यवाच्	शेषभुज्	विश्वसृज्

Neuter.

Sing. N. V. Ac.	सत्यवाक्	शेषभुक्	विश्वसृट्
Dual N. V. Ac.	सत्यवाची	शेषभुजी	विश्वसृजी
Plur. N. V. Ac.	सत्यवाञ्चि	शेषभुञ्जि	विश्वसृञ्जि
Base:	विश	सुदृश्	नश्

Neuter.

Sing. N. V. Ac.	विट्	सुदृक्	नट् or नक्
Dual N. V. Ac.	विशी	सुदृशी	नशी
Plur. N. V. Ac.	विंशि	सुदृंशि	नंशि
Base:	द्विष्	दधृष्	शब्दप्राछ् or शब्दप्राश्

Neuter.

Sing. N. V. Ac.	द्विट्	दधृक्	शब्दप्राट्
Dual N. V. Ac.	द्विषी	दधृषी	°प्राच्छी or °प्राशी
Plur. N. V. Ac.	द्विंषि	दधृंषि	°प्राञ्छि or °प्रांशि

§ 78. Decline :

वाच् *f.*	'speech,'	like	सत्यवाच्	in Fem.;
भिषज् *m.*	'a physician,'	like	शेषभुज्	in Masc.;
रुज् *f.*	'a disease,'	like	शेषभुज्	in Fem.;
सम्राज् *m.*	'a king,'	like	विश्वसृज्	in Masc.;
दिश् *f.*	'direction,'	like	सुदृश्	in Fem.;
त्विष् *f.*	'splendour,'	like	द्विष्	in Fem.

§ 79. *Irregular bases :* आशिष् *f.* 'a blessing,' and सजुष् *m.* 'a companion.'

	Singular.	*Dual.*	*Plural.*
N.V.	आशीः सजूः	आशिषौ सजुषौ	आशिषः सजुषः
Ac.	आशिषम् सजुषम्	आशिषौ सजुषौ	आशिषः सजुषः
I.	आशिषा सजुषा	°शीर्भ्याम् °जूर्भ्याम्	°शीर्भिः °जूर्भिः
D.	आशिषे सजुषे	°शीर्भ्याम् °जूर्भ्याम्	°शीर्भ्यः °जूर्भ्यः
Ab.	आशिषः सजुषः	°शीर्भ्याम् °जूर्भ्याम्	°शीर्भ्यः °जूर्भ्यः
G.	आशिषः सजुषः	आशिषोः सजुषोः	°शिषाम् °जुषाम्
L.	आशिषि सजुषि	आशिषोः सजुषोः	°शीष्षु °जूष्षु or or °शीःषु °जूःषु

(c.)—*Bases ending in* ह्.

§ 80. *Sandhi :—*

1. Before vowel-terminations the final ह् remains unchanged (§ 50).

2. In all the remaining cases, (*a*) ह् is changed to ढ्; (*b*) but when final in a root which commences with द्, and in उष्णिह् *f.* 'a particular kind of metre,' ह् is changed to घ्; (*c*) when forming part of the roots द्रुह् 'to hate,' मुह् 'to faint,' स्निह् 'to love' and स्नुह् 'to spue,' ह् may optionally be changed to ढ् or to घ्; (*d*) and when forming part of the root नह् 'to bind,' it is changed to ध्. Afterwards the bases are declined as bases orginally ending in ढ्, घ्, or ध्.

§ 81. *Examples*: The N., V., and Ac. Sing., and the I. and L. Plur. of the Masc. and Fem., and the N. V. Ac. Sing., Dual, and Plur. of the Neuter of the following paradigms: लिह् *m. f. n.* 'licking;' गुह् *m. f. n.*

'hiding,' दुह् *m.f.n.* 'milking;' द्रुह् *m.f.n.* 'hating.;' उपानह् *f.* 'a shoe.'

	Masc. and Fem.				Fem.
Base:	लिह्	गुह्	दुह्	द्रुह्	उपानह्
Sing. N. V.	लिट्	घुट्	धुक्	ध्रुट् or ध्रुक्	उपानत्
Sing. Ac.	लिहम्	गुहम्	दुहम्	द्रुहम्	उपानहम्
Plur. I.	लिड्भिः	घुड्भिः	धुग्भिः	ध्रुड्भिः or ध्रुग्भिः	उपानद्भिः
Plur. L.	लिट्सु or लिट्त्सु	घुट्सु or घुट्त्सु	धुक्षु	ध्रुट्सु or ध्रुक्षु or ध्रुट्त्सु	उपानत्सु

Neuter.

Sg. N. V. Ac.	लिट्	घुट्	धुक्	ध्रुट् or ध्रुक्
Du. N. V. Ac.	लिही	गुही	दुही	द्रुही
Pl. N. V. Ac.	लिंहि	गुंहि	दुंहि	द्रुंहि

§ 82. *Irregular base*: तुरासाह् *m.* a name of Indra., changes its स् to ष् whenever its final ह् is changed; *e. g.* N. V. तुराषाट्, but Ac. तुरासाहम्, I. तुरासाहा &c.

DECLENSION III.

Bases ending in र्.

§ 83 *Sandhi*:—

1. The final र् is changed to Visarga in the N. and V. Sing. Masc. and Fem., and in the N., V., and Ac. Sing. Neut.

2. In all other cases it remains unchanged (§ 50).

3. Penultimate इ and उ are lengthened in the N. and V. Sing. Masc. and Fem, and in the N., V., and Ac. Sing. Neut. and before all consonantal terminations (§ 46).

4. The termination सु of the L. Plural. is changed to षु (§ 59).

§ 84. *Paradigms*: गिर् *f.* 'speech,' पुर् *f.* 'a town,' वार् *n.* 'water.'

Base:	गिर्	पुर्	वार्
		Singular.	
N. V.	गीः	पूः	वाः
Ac.	गिरम्	पुरम्	वाः
I.	गिरा	पुरा	वारा
D.	गिरे	पुरे	वारे
Ab. G.	गिरः	पुरः	वारः
L.	गिरि	पुरि	वारि
		Dual.	
N. V. Ac.	गिरौ	पुरौ	वारी
I. D. Ab.	गीर्भ्याम्	पूर्भ्याम्	वार्भ्याम्
G. L.	गिरोः	पुरोः	वारोः
		Plural.	
N. V. Ac.	गिरः	पुरः	वारि
I.	गीर्भिः	पूर्भिः	वार्भिः
D. Ab.	गीर्भ्यः	पूर्भ्यः	वार्भ्यः
G.	गिराम्	पुराम्	वाराम्
L.	गीर्षु	पूर्षु	वार्षु

DECLENSION IV.

Bases ending in the suffixes इन्, मिन्, *and* विन् (*Masc. and Neut.*).

§ 85 *Sandhi:—*

I. Before vowel-terminations the final न् of the base remains unchanged (§ 50), except when it is changed to ण् by § 58.

2. Before consonantal terminations final न् is dropped; the termination सु of the L. Plur. becomes षु (§ 59).

3. The final न् is dropped in the N. Sing. Masc., and the N. and Ac. Sing Neut.; and optionally in the V. Sing. Neut.

4. The penultimate इ is lengthened in the N. Sing. Masc. and in the N., V., and Ac. Plur. Neut.

§ 86. *Paradigms*: धनिन् *m. n.* 'possessed of riches;' स्रग्विन् *m. n.* 'wearing a garland.'

Base:	धनिन्	स्रग्विन्	धनिन्	स्रग्विन्
	Masculine.		**Neuter.**	
		Singular.		
N.	धनी	स्रग्वी	धनि	स्रग्वि
Ac.	धनिनम्	स्रग्विणम्		
I.	धनिना	स्रग्विणा	like Masc.	
D.	धनिने	स्रग्विणे		
Ab. G.	धनिनः	स्रग्विणः		
L.	धनिनि	स्रग्विणि		
V.	धनिन्	स्रग्विन्	धनि or धनिन्	स्रग्वि or स्रग्विन्
		Dual.		
N. V. Ac.	धनिनौ	स्रग्विणौ	धनिनी	स्रग्विणी
I. D. Ab.	धनिभ्याम्	स्रग्विभ्याम्	like Masc.	
G. L.	धनिनोः	स्रग्विणोः		
		Plural.		
N. V. Ac.	धनिनः	स्रग्विणः	धनीनि	स्रग्वीणि
I.	धनिभिः	स्रग्विभिः	like Masc.	
D. Ab.	धनिभ्यः	स्रग्विभ्यः		
G.	धनिनाम्	स्रग्विणाम्		
L.	धनिषु	स्रग्विषु		

§ 87. The Feminine base of nouns which follow this declension is formed by the addition of the feminine suffix ई to the masculine base; *e. g.* धनिन्, Fem. base धनिनी; स्रग्विन्, Fem. base स्रग्विणी; it is declined like नदी (§ 141).

DECLENSION V.

Bases ending in the suffixes अस्, इस्, *and* उस्.

§ 88. *Sandhi:—*

1. The final स् is changed to Visarga in the N. and V. Sing. Masc. and Fem., and the N., V., and Ac. Sing. Neut.

2. Before vowel-terminations the स् of अस् remains unchanged (§ 50), but the स् of इस् and उस् becomes ष् (§ 59).

3. Before भिः, भ्यः, and भ्याम्, अस् is changed to ओ, इस् to इर्, and उस् to उर्.

4. The termination सु of the L. Plur. remains unchanged after अस्, while the स् of अस् may optionally either remain स् or be changed to Visarga. After इस् and उस् the termination सु must be changed to षु (§ 59), and the स् of इस् and उस् must be changed, either to ष्, or to Visarga.

5. The अ of अस् is lengthened in the N. Sing. Masc. and Fem.; and अ, इ, उ of अस्, इस्, उस् are lengthened in the N., V., and Ac. Plur. Neut.

§ 89. *Paradigms:* सुमनस् *m. f. n.* 'well-minded;' उदर्चिस् *m. f. n.* 'flaring upwards;' अचक्षुस् *m. f. n.* 'eyeless, blind.'

	Masc. and Fem.			Neuter.		
Base:	सुमनस्	उदर्चिस्	अचक्षुस्	सुमनस	उदर्चिस्	अचक्षुस
	Singular.					
N.	सुमनाः	उदर्चिः	अचक्षुः	सुमनः	उदर्चिः	अचक्षुः
Ac.	सुमनसम्	उदर्चिषम्	अचक्षुषम्			
I.	सुमनसा	उदर्चिषा	अचक्षुषा	Like Masc. and Fem.		
D.	सुमनसे	उदर्चिषे	अचक्षुषे			
Ab. G.	सुमनसः	उदर्चिषः	अचक्षुषः			
L.	सुमनसि	उदर्चिषि	अचक्षुषि			
V	सुमनः	उदर्चिः	अचक्षुः			

Dual.

N.V.Ac.	सुमनसौ	उदर्चिषौ	अचक्षुषौ	सुमनसी	उदर्चिषी	अचक्षुषी
I.D.Ab.	सुमनोभ्याम्	°र्चिर्भ्याम्	°क्षुर्भ्याम्	like Masc. and Fem.		
G.L.	सुमनसोः	उदर्चिषोः	अचक्षुषोः			

Plural.

N.V.Ac.	सुमनसः	उदर्चिषः	अचक्षुषः	सुमनांसि	उदर्चींषि	अचक्षूंषि
I.	सुमनोभिः	उदर्चिर्भिः	अचक्षुर्भिः	like Masc. and Fem.		
D.Ab.	सुमनोभ्यः	उदर्चिर्भ्यः	अचक्षुर्भ्यः			
G.	सुमनसाम्	उदर्चिषाम्	अचक्षुषाम्			
L.	सुमनस्सु or सुमनःसु	उदर्चिष्षु or उदर्चिःषु	अचक्षुष्षु or अचक्षुःषु			

§ 90. Decline : चन्द्रमस् *m.* 'the moon,' like सुमनस् in Masc. ;
अप्सरस् *f.* 'a nymph,' like सुमनस् in Fem. ;
पयस् *n.* 'water,' like सुमनस् in Neut. ;
ज्योतिस् *n.* 'light,' like उदर्चिस् in Neut. ;
यजुस् *n.* 'the Yajurveda,' like अचक्षुस् in Neut.

§ 91. *Irregular bases:* अनेहस् *m.* 'time,' and पुरुदंशस् *m.*, a name of Indra, drop Visarga in the N. Sing. : अनेहा, पुरुदंशा ; उशनस् *m.*, a proper name, does the same (N. Sing. उशना), and forms the V. Sing. either उशनः, or उशन, or उशनन्.

2.—Changeable Bases.

§ 92. In the first five declensions the base remains, so far as it is not affected by the rules of Sandhi, nearly always one and the same throughout all cases. In the remaining declensions of consonantal bases the base has generally two forms, a **strong base** and a **weak base.** The weak base is usually that which is given in the dictionary; the strong base is formed from it by the lengthening of the penultimate vowel, or by the insertion of a nasal before the final consonant, &c.; *e.g.*

Weak base	आत्मन्	भवत्	महत्	गरीयस्	&c.
Strong base	आत्मान्	भवन्त्	महान्त्	गरीयांस्	&c.

§ 93. Some nouns have three bases, a **strong base**, a **middle base**, and a **weakest base**. Here usually the middle base is given in the dictionary. If we strengthen it, *e. g.* by lengthening its penultimate vowel, or by the insertion of a nasal, we obtain the strong base ; if we weaken it, *e. g.* by the elision of the penultimate vowel, or by contracting two of its letters into one, we obtain the weakest base ; *e. g.*

Middle base	सीमन्	श्वन्	युवन्	प्रत्यच्	&c.
Strong base	सीमान्	श्वान्	युवान्	प्रत्यञ्च्	&c.
Weakest base	सीम्न्	शुन्	यून्	प्रतीच्	&c.

§ 94. *Nouns with two bases, i. e.* a strong base and a weak base: The strong base is used in the **strong cases**, the weak base in the **weak cases.**

(*a*) The strong cases are the Nom. and Acc. Sing., the Nom. and Acc. Dual, and the Nom. (*not the Acc.*) Plur. in Masc. and Fem., and the Nom. and Acc. Plur. in Neut.

(*b*) All the remaining cases (except the Vocatives) in Masc., Fem., and Neut. are weak.

§ 95. *Nouns with three bases, i. e.* a strong base, a middle base, and a weakest base : The strong base is used in the **strong cases**, the middle base in the **middle cases**, and the weakest base in the **weakest cases.**

(*a*) The strong cases are, as before, the Nom. and Acc. Sing., the Nom. and Acc. Dual, and the Nom. (*not the Acc.*) Plur. in Masc. and Fem., and the Nom. and Acc. Plur. in Neut.

(*b*) Of the remaining cases those the terminations of which begin with consonants (*i. e.* the I. D. Ab. Dual, and the I. D. Ab. and Loc. Plur., in Masc., Fem., and Neut.), and the Nom. and Acc. Sing. Neut. are middle cases.

(*c*) All the remaining cases (except the Vocatives) are weakest cases.

§ 96. The Voc. Dual and Plur. in Masc., Fem., and Neut. are always like the Nominatives. The Voc. Sing. is sometimes like the Nom. Sing., and has sometimes a peculiar form of its own. It can neither be called strong, nor middle, nor weak.

DECLENSION VI.

Comparative bases in यस् (*Masc. and Neut.*)

§ 97. *Two bases :* strong base ending in यांस्; weak base ending in यस्.

§ 98. *Sandhi :—*

1. In the N. Sing. Masc. यांस् becomes यान्; in all other strong cases it remains unchanged.

2. In the weak cases the base in यस् is treated like a base in अस् of Declension V.

3. In the V. Sing. Masc. यस् becomes यन्. The V. Sing. Neut. is like the N. Sing. Neut.

§ 99. *Paradigm :* गरीयस् *m. n.* 'heavier.'

Strong Base: गरीयांस्

Weak Base: गरीयस्

Masculine.

	Singular.	*Dual.*	*Plural.*
N.	गरीयान्	गरीयांसौ	गरीयांसः
Ac.	गरीयांसम्		गरीयसः
I.	गरीयसा	गरीयोभ्याम्	गरीयोभिः
D.	गरीयसे		गरीयोभ्यः
Ab.	गरीयसः		गरीयोभ्यः
G.	गरीयसः	गरीयसोः	गरीयसाम्
L.	गरीयसि		गरीयस्सु or गरीयःसु
V.	गरीयन्	गरीयांसौ	गरीयांसः

Neuter.

N.V.Ac.	गरीयः	गरीयसी	गरीयांसि

The rest like Masc.

§ 100 The Feminine base is formed by the addition of the feminine suffix ई to the weak base; *e. g.* गरीयस्, Fem. base गरीयसी; it is declined like नदी (§ 141).

DECLENSION VII.

Participle bases in अत् (*Masc. and Neut.*)

§ 101. *Two bases:* strong base ending in अन्त्; weak base ending in अत्.

§ 102. *Sandhi :—*

1. In the N. Sing. Masc. अन्त् becomes अन् (§ 52); in all other strong cases it remains unchanged.

2. In the weak cases the base in अत् is treated like a base in त् of Declension II.

3. The V. Sing. Masc. and Neut. is like the N.

§ 103. *Insertion of न् before the final त् of the base in the Nom., Acc., and Voc. Dual Neut.:*

1. न् **must** be inserted before the final त् of the base in Participles of the Present tense Par. of roots of the 1st, 4th, and 10th classes, and of causal, desiderative, and nominal verbs; *e. g.* बोधन्ती; दीव्यन्ती; चोरयन्ती; बोधयन्ती; बुबोधिषन्ती; पुत्रीयन्ती.

2. न् **may** optionally be inserted before the final त् of the base in Participles of the Present tense Par. of roots of the 6th class, and of roots in आ of the 2nd class; and in Participles of the Fut. Par. in स्यत् or ष्यत्; *e. g.* तुदती or तुदन्ती; याती or यान्ती; दास्यती or दास्यन्ती; करिष्यती or करिष्यन्ती.

3. न् is **never** inserted in the remaining Participles of the Present tense Par.; *e. g.* अदती; ददती; सुन्वती; युञ्जती; कुर्वती; क्रीणती.

§ 104. *Paradigms:* बोधत् *m. n.* 'knowing;' अदत् *m. n.* 'eating'; यात् *m. n.* 'going;' दास्यत् *m. n.* 'one who will give.'

Strong Base:	बोधन्त्	अदन्त्	यान्त्	दास्यन्त्
Weak Base:	बोधत्	अदत्	यात्	दास्यत्

Masculine.

Singular.

N. V.	बोधन्	अदन्	यान्	दास्यन्
Ac.	बोधन्तम्	अदन्तम्	यान्तम्	दास्यन्तम्
I.	बोधता	अदता	याता	दास्यता
D.	बोधते	अदते	याते	दास्यते
Ab. G.	बोधतः	अदतः	यातः	दास्यतः
L.	बोधति	अदति	याति	दास्यति

Dual.

N. V. Ac.	बोधन्तौ	अदन्तौ	यान्तौ	दास्यन्तौ
I. D. Ab.	बोधद्भ्याम्	अदद्भ्याम्	याद्भ्याम्	दास्यद्भ्याम्
G. L.	बोधतोः	अदतोः	यातोः	दास्यतोः

Plural.

N. V.	बोधन्तः	अदन्तः	यान्तः	दास्यन्तः
Ac.	बोधतः	अदतः	यातः	दास्यतः
I.	बोधद्भिः	अदद्भिः	याद्भिः	दास्यद्भिः
D. Ab.	बोधद्भ्यः	अदद्भ्यः	याद्भ्यः	दास्यद्भ्यः
G.	बोधताम्	अदताम्	याताम्	दास्यताम्
L.	बोधत्सु	अदत्सु	यात्सु	दास्यत्सु

Neuter.

Sg. N. V. Ac.	बोधत्	अदत्	यात्	दास्यत्
Du. N. V. Ac.	बोधन्ती	अदती	याती or यान्ती	दास्यती or दास्यन्ती
Pl. N. V. Ac.	बोधन्ति	अदन्ति	यान्ति	दास्यन्ति

The rest like Masc.

§ 105. The Feminine base of these Participles is formed by the addition of the fem. suffix ई, न् being inserted as in the N. Ac. V. Dual of the Neut. (§ 103); *e. g.* बोधत् Fem. base बोधन्ती; अदत्, Fem. base अदती; यात्, Fem. base याती or यान्ती; दास्यत् Fem. base दास्यती or दास्यन्ती. The Fem. base is declined like नदी (§ 141).

§ 106. Participles of the Present tense Par. of roots of the 3rd (or reduplicating) class and the five Participles जक्षत्, 'eating,' जाग्रत् 'waking,' दरिद्रत् 'being poor,' चकासत् 'shining,' and शासत् 'commanding' have no strong base, and are therefore in Masc. and Neut. declined exactly like nouns in त् of Decl. II. The insertion of न् before the final त् in N. V. Ac. Plur. Neut. is, however, optional. *e. g.* ददत् *m. n.* giving,' जाग्रत्, *m. n.* 'waking'—

Masculine.

	Singular.		*Dual.*		*Plural.*	
N. V.	ददत्	जाग्रत्	ददतौ	जाग्रतौ	ददतः	जाग्रतः
Ac.	ददतम्	जाग्रतम्				

Neuter.

	Singular.		*Dual.*		*Plural.*	
N.V. Ac.	ददत्	जाग्रत्	ददती	जाग्रती	ददन्ति or ददति	जाग्रन्ति or जाग्रति

Fem. base ददती, जाग्रती, &c.

§ 107. बृहत् *m. n.* 'great,' and पृषत् *m.* 'a deer,' *n.* 'a drop of water,' are declined like अदत्; *e. g.* Masc. Sing. N. V. बृहन्, Ac. बृहन्तम्, I. बृहता, &c. Fem. base बृहती.

§ 108. महत् *m. n.* 'great' differs in its declension from अदत् only by lengthening its penultimate अ in the strong cases; *e. g.* Masc. Sing. N. महान्, V. महन्, Ac. महान्तम्, I. महता, &c.; Neut. N. V. Ac. Sing. महत्, Du. महती, Pl. महान्ति. Fem. base महती.

DECLENSION VIII.

Bases ending in the suffixes मत् *and* वत् (*Masc. and Neut.*).

§ 109. *Two bases:* strong base ending in मन्त्, वन्त्; weak base ending in मत्, वत्.

§ 110. *Sandhi:—*

1. In the N. Sing. Masc. मन्त् and वन्त् become मान् and वान् (§ 52); in all other strong cases they remain unchanged.

2. In the weak cases the bases in मत् and वत् are treated like अदत् (Decl. VII).

3. The V. Sing. Masc. ends in मन्, वन्; the V. Sing. Neut. is like the N. Sing. Neut.

§ 111. *Paradigms:* धीमत् *m. n.* 'intelligent;' विद्यावत् *m. n.* 'possessed of knowledge.'

Strong B.	धीमन्त्	विद्यावन्त्	धीमन्त्	विद्यावन्त्
Weak B.	धीमत्	विद्यावत्	धीमत्	विद्यावत्

	Masculine.		Neuter.	
	Singular.			
N.	धीमान्	विद्यावान्	धीमत्	विद्यावत्
Ac.	धीमन्तम्	विद्यावन्तम्		

Singular.

I.	धीमता	विद्यावता	like Masc.
D.	धीमते	विद्यावते	
Ab. G.	धीमतः	विद्यावतः	
L.	धीमति	विद्यावति	
V.	धीमन्	विद्यावन्	धीमत् विद्यावत्

Dual.

N.V. Ac.	धीमन्तौ	विद्यावन्तौ	धीमती विद्यावती
I. D. Ab.	धीमद्भ्याम्	विद्यावद्भ्याम्	like Masc.
G. L.	धीमतोः	विद्यावतोः	

Plural.

N. V.	धीमन्तः	विद्यावन्तः	धीमन्ति विद्यावन्ति
Ac.	धीमतः	विद्यावतः	
I.	धीमद्भिः	विद्यावद्भिः	like Masc.
D. Ab.	धीमद्भ्यः	विद्यावद्भ्यः	
G.	धीमताम्	विद्यावताम्	
L.	धीमत्सु	विद्यावत्सु	

§ 112. The Fem. base is formed by the addition of the fem. suffix ई to the weak base; *e. g.* धीमत्, Fem. base धीमती; विद्यावत्, Fem. base विद्यावती; it is declined like नदी (§ 141).

§ 113. भवत्, used as an honorific pronoun in the sense of 'your honour', is declined like विद्यावत्, and differs therefore in the N. Sing. Masc. and the N. V. Ac. Dual Neut. from the participle भवत् 'being,' which follows बोधत् (Decl. VII.).

N. Sing. Masc.	भवान् 'your honour';	भवन् 'being.'
N. V. Ac. Du. Neut.	भवती " " ;	भवन्ती " .

The feminine base of भवत् 'your honour' is भवती, of भवत् 'being' भवन्ती; both are declined like नदी (§ 141).

DECLENSION IX.

Bases ending in the suffixes अन्, मन्, *and* वन्, (*Masc. and Neut.; rarely Fem*).

§ 114. (*a*) Nouns ending in मन् and वन् immediately preceded by a consonant have two bases, a strong base ending in आन्, and a weak base ending in अन्; *e. g.* आत्मन्, strong base आत्मान्, weak base आत्मन्.

(*b*) other nouns in मन् and वन् and all nouns in अन् have three bases, a strong base ending in आन्, a middle base ending in अन्, and a weakest base ending in न्, *e. g.* सीमन्, strong base सीमान्, middle base सीमन्, weakest base सीम्न्. The Loc. Sing. Masc., Fem., and Neut., and the N. V. Ac. Dual Neut. of these nouns may however optionally be formed from the middle base in अन्.

§ 115. *Sandhi*:—

1 In the N. Sing. Masc., and Fem. आन्, मान्, and वान् become आ, मा, and वा; in all other strong cases they remain unchanged.

2. In the N. and Ac. Sing. Neut. the final न् of अन्, मन्, and वन् is dropped.

3. The final न् is also dropped before all consonantal terminations.

4. The Voc. Sing. Masc. and Fem. is like the weak or middle base; the Voc. Sing. Neut. may be like the weak or middle base, or like the Nom. Sing. Neut.

5. The final न् of the base is liable to be changed to ण् and to ञ् by the influence of preceding letters (§§ 58; 57).

§ 116. *Paradigms:* (*a*) आत्मन् *m.* 'soul;' यज्वन् *m.* 'a sacrificer;' ब्रह्मन् *n.* 'the Supreme Being,; पर्वन् *n.* 'a joint.'

	Masc.		Neut.	
Strong B.	आत्मान्	यज्वान्	ब्रह्मान्	पर्वान्
Weak B.	आत्मन्	यज्वन्	ब्रह्मन्	पर्वन्
	Singular.			
N.	आत्मा	यज्वा	ब्रह्म	पर्व
Ac.	आत्मानम्	यज्वानम्	ब्रह्म	पर्व

Singular.

I.	आत्मना	यज्वना	ब्रह्मणा	पर्वणा
D.	आत्मने	यज्वने	ब्रह्मणे	पर्वणे
Ab. G.	आत्मनः	यज्वनः	ब्रह्मणः	पर्वणः
L.	आत्मनि	यज्वनि	ब्रह्मणि	पर्वणि
V.	आत्मन्	यज्वन्	ब्रह्मन् or ब्रह्म	पर्वन् or पर्व

Dual.

N. V. Ac.	आत्मानौ	यज्वानौ	ब्रह्मणी	पर्वणी
I. D. Ab.	आत्मभ्याम्	यज्वभ्याम्	ब्रह्मभ्याम्	पर्वभ्याम्
G. L.	आत्मनोः	यज्वनोः	ब्रह्मणोः	पर्वणोः

Plural.

N. V.	आत्मानः	यज्वानः	ब्रह्माणि	पर्वाणि
Ac.	आत्मनः	यज्वनः		
I.	आत्मभिः	यज्वभिः	ब्रह्मभिः	पर्वभिः
D. Ab.	आत्मभ्यः	यज्वभ्यः	ब्रह्मभ्यः	पर्वभ्यः
G.	आत्मनाम्	यज्वनाम्	ब्रह्मणाम्	पर्वणाम्
L.	आत्मसु	यज्वसु	ब्रह्मसु	पर्वसु

(*b*) राजन् *m.* 'a king'; तक्षन् *m.* 'a carpenter'; सीमन् *f.* 'a boundary'; नामन् *n.* 'a name'.

Strong B.	राजान्	तक्षान्	सीमान्	नामान्
Middle B.	राजन्	तक्षन्	सीमन्	नामन्
Weakest B.	राज्ञ्	तक्ष्ण्	सीम्न्	नाम्न्

	Masc.		Fem.	Neut.

Singular.

N.	राजा	तक्षा	सीमा	नाम
Ac.	राजानम्	तक्षाणम्	सीमानम्	

Singular.

I.	राज्ञा	तक्ष्णा	सीम्ना	नाम्ना
D.	राज्ञे	तक्ष्णे	सीम्ने	नाम्ने
Ab. G.	राज्ञः	तक्ष्णः	सीम्नः	नाम्नः
L.	राज्ञि or	तक्ष्णि or	सीम्नि or	नाम्नि or
	राजनि	तक्षणि	सीमनि	नामनि
V.	राजन्	तक्षन्	सीमन्	नामन् or नाम

Dual.

N. V. Ac.	राजानौ	तक्षाणौ	सीमानौ	नाम्नी or नामनी
I. D. Ab	राजभ्याम्	तक्षभ्याम्	सीमभ्याम्	नामभ्याम्
G. L.	राज्ञोः	तक्ष्णोः	सीम्नोः	नाम्नोः

Plural.

N. V.	राजानः	तक्षाणः	सीमानः	नामानि
Ac.	राज्ञः	तक्ष्णः	सीम्नः	नामानि
I.	राजभिः	तक्षभिः	सीमभिः	नामभिः
D. Ab.	राजभ्यः	तक्षभ्यः	सीमभ्यः	नामभ्यः
G.	राज्ञाम्	तक्ष्णाम्	सीम्नाम्	नाम्नाम्
L.	राजसु	तक्षसु	सीमसु	नामसु

§ 117. The Feminine base of simple nouns in अन् is, where it exists, formed by the addition of the fem. suffix ई to the weakest base; *e. g.* राजन्, Fem. base राज्ञी 'a queen', declined like नदी (§ 141). Some nouns in मन् have an optional base in आ; *e. g.*, besides सीमन् there exists also सीमा, declined like कान्ता (§ 131). Some nouns in वन् form their feminine base by the addition of the fem. suffix ई, before which the final न् is changed to र्; *e. g.* पीवन् 'fat,' Fem. base पीवरी, declined like नदी (§ 141). Bahuvrîhi compounds ending in nouns of this declension have the feminine like the masculine base, or they form a new feminine base in आ, declined like कान्ता (§ 131); when the final member of the Bahuvrîhi has three bases (§ 114 *b*), the feminine base may also be formed in ई and is then declined like नदी (§ 141). *E. g.* सुपर्वन्, Fem. base सुपर्वन् or सुपर्वा; बहुराजन्, Fem. base बहुराजन् or बहुराजा or बहुराज्ञी.

Irregular bases.

§ 118. पूषन् *m*., अर्यमन् *m*., two proper names, and bases ending in हन् 'slaying' (derived from, and in form identical with, the root हन् 'to slay'), which also follow this declension, form only the N. Sing. Masc. Fem. and the N. V. Ac. Plur. Neut. from the strong base in आन्; all the other strong cases are formed from the middle base in अन्. Whenever the penultimate अ of हन् is dropped, ह् is changed to घ्, and न् is not liable to be changed to ण्. *E. g.*

	Masc.			Neut.
Sing. N.	पूषा	अर्यमा	वृत्रहा	वृत्रह
Sing Ac.	पूषणम्	अर्यमणम्	वृत्रहणम्	वृत्रह
Sing. I.	पूष्णा	अर्यम्णा	वृत्रघ्ना	वृत्रघ्ना
Plur. N.	पूषणः	अर्यमणः	वृत्रहणः	वृत्रहाणि
Plur. Ac.	पूष्णः	अर्यम्णः	वृत्रघ्नः	वृत्रहाणि
Plur. I.	पूषभिः	अर्यमभिः	वृत्रहभिः	वृत्रहभिः

The Fem. base of वृत्रहन् is वृत्रघ्नी, declined like नदी (§ 141).

§ 119. अर्वन् *m*. 'a horse,' forms the Nom. Sing. regularly अर्वा; all other cases are formed from अर्वत्, declined like अदत् (Decl. VII.). *E. g.* Sing. Ac. अर्वन्तम्, I. अर्वता, D. अर्वते, &c.

§ 120. श्वन् *m*. 'a dog,' मघवन् *m*. a name of Indra, and युवन् *m*. *n*. 'young', form their strong and middle cases regularly from the strong bases श्वान्, मघवान्, युवान्, and from the middle base श्वन्, मघवन्, युवन्; their weakest cases are formed from the weakest bases शुन्, मघोन्, यून्. *E. g.*

Dual N. V. Ac.	श्वानौ	युवानौ *m*. यूनी *n*.
I. D. Ab.	श्वभ्याम्	युवभ्याम्
G. L.	शुनोः	यूनोः

Sing. N. मघवा, Ac. मघवानम्, I. मघोना, &c.

The optional base मघवत् is declined regularly like विद्यावत् (Decl. VIII.). The Fem. bases of श्वन् and मघवन् are शुनी and मघोनी, declined like नदी (§ 141); that of युवन् is युवति, declined like मति (§ 136). or युवती, declined like नदी (§ 141).

§ 121. अहन् *n.* 'a day'; strong base अहान्; middle base अहर् or अहस्; weakest base अह्न्.

	Singular.	*Dual.*	*Plural.*
N. V. Ac	अहः (*i. e.* अहर्)	अह्नी or अहनी	अहानि
I.	अह्ना	अहोभ्याम्	अहोभिः
D.	अह्ने		अहोभ्यः
Ab.	अह्नः		अहोभ्यः
G.	अह्नः	अह्नोः	अह्नाम्
L.	अह्नि or अहनि		अहस्सु or अहःसु

DECLENSION X.

Perfect-Participle bases in वस् (*Masc. and Neut.*).

§ 122. *Three bases:* strong base ending in वांस्; middle base ending in वत्; weakest base ending in उष् (for उस्; § 59.)

§ 123. *Sandhi:*—

1. In the N. Sing Masc. वांस् becomes वान्; in all other strong cases it remains unchanged before the terminations.

2. The middle base in वत् is treated like a base in त् of Decl. II.

3. In the weakest cases उष् remains unchanged before the terminations. If the suffix वस् was added by means of the intermediate इ, this इ is dropped before उष्; if final म् of a root was changed to न् before वस्, the original म् reappears before उष्. Radical vowels are in general treated before उष् just as they are treated before the termination उः of the Red. Perfect (§ 307).

4. The Voc. Sing. Masc. ends in वन्, the Voc. Sing. Neut. is like the Nom. Sing. Neut.

§ 124. *Paradigms:* विद्वस् *m. n.* 'knowing'; जग्मिवस् *m. n.* or जगन्वस् *m. n.* 'one who has gone'; निनीवस् *m. n.* 'one who has led'; शुश्रुवस् *m. n.* 'one who has heard'.

Strong B.	विद्वांस्	जग्मिवांस्	जगन्वांस्	निनीवांस्	शुश्रुवांस
Middle B.	विद्वत्	जग्मिवत्	जगन्वत्	निनीवत्	शुश्रुवत्
Weakest B.	विदुष्	जग्मुष	जग्मुष्	निन्युष	शुश्रुवुष

Masculine.

Singular.

N.	विद्वान्	जग्मिवान्	जगन्वान्	निनीवान्	शुश्रुवान्
Ac.	विद्वांसम्	जग्मिवांसम्	जगन्वांसम्	निनीवांसम्	शुश्रुवांसम्
I.	विदुषा	जग्मुषा	जग्मुषा	निन्युषा	शुश्रुवुषा
D.	विदुषे	जग्मुषे	जग्मुषे	निन्युषे	शुश्रुवुषे
Ab. G.	विदुषः	जग्मुषः	जग्मुषः	निन्युषः	शुश्रुवुषः
L.	विदुषि	जग्मुषि	जग्मुषि	निन्युषि	शुश्रुवुषि
V.	विद्वन्	जग्मिवन्	जगन्वन्	निनीवन्	शुश्रुवन्

Dual.

N. V. Ac.	विद्वांसौ	जग्मिवांसौ	जगन्वांसौ	निनीवांसौ	शुश्रुवांसौ
I. D. Ab.	विद्वद्भ्याम्	जग्मिवद्भ्याम्	जगन्वद्भ्याम्	निनीवद्भ्याम्	शुश्रुवद्भ्याम्
G. L.	विदुषोः	जग्मुषोः	जग्मुषोः	निन्युषोः	शुश्रुवुषोः

Plural.

N. V.	विद्वांसः	जग्मिवांसः	जगन्वांसः	निनीवांसः	शुश्रुवांसः
Ac.	विदुषः	जग्मुषः	जग्मुषः	निन्युषः	शुश्रुवुषः
I.	विद्वद्भिः	जग्मिवद्भिः	जगन्वद्भिः	निनीवद्भिः	शुश्रुवद्भिः
D. Ab.	विद्वद्भ्यः	जग्मिवद्भ्यः	जगन्वद्भ्यः	निनीवद्भ्यः	शुश्रुवद्भ्यः
G.	विदुषाम्	जग्मुषाम्	जग्मुषाम्	निन्युषाम्	शुश्रुवुषाम्
L.	विद्वत्सु	जग्मिवत्सु	जगन्वत्सु	निनीवत्सु	शुश्रुवत्सु

Neuter.

Sg. N. V. Ac.	विद्वत्	जग्मिवत्	जगन्वत्	निनीवत्	शुश्रुवत्
Du. N. V. Ac.	विदुषी	जग्मुषी	जग्मुषी	निन्युषी	शुश्रुवुषी
Pl. N. V. Ac.	विद्वांसि	जग्मिवांसि	जगन्वांसि	निनीवांसि	शुश्रुवांसि

The rest like Masc.

§ 125. The Feminine base is formed by the addition of the fem. suffix ई to the weakest base; *e. g.* विद्वस्, Fem. base विदुषी; जग्मिवस्, Fem. base जग्मुषी; it is declined like नदी (§ 141).

DECLENSION XI.

Bases ending in अच्, *derived from, and formally identical with, the root* अच् or अञ्च् *'to move'* (*Masc. and Neut.*).

§ 126. *Three bases:* strong base ending in अञ्च्; middle base ending in अच्. The weakest base is formed by dropping the अ of अच् and substituting for a preceding semivowel, the corresponding long vowel; *e. g.* प्रत्यच्, weakest base प्रतीच्; अन्वच्, weakest base अनूच्. If अच् is not preceded by a semivowel, it is changed to ईच् in the weakest base; *e. g.* उदच्, weakest base उदीच्. प्राच् and अवाच् remain unchanged in the weakest base; तिर्यच् forms तिरश्च्.

§ 127. *Sandhi:—*

1. In the N. Sing. Masc. अञ्च् becomes अङ् (§ 51, *d*; § 52); in all other strong cases it remains unchanged before the terminations.

2. The middle and weakest bases are treated like bases in च् of Decl. II. *b* (§ 76).

3. The Voc. Sing. Masc. and Neut. is like the Nom.

§ 128. *Paradigms:* प्रत्यच् *m. n.* 'western'; अन्वच् *m. n.* 'following'; उदच् *m. n.* 'northern'; प्राच् *m. n.* 'eastern'; तिर्यच् *m. n.* 'moving away'.

Strong B.	प्रत्यञ्च्	अन्वञ्च्	उदञ्च्	प्राञ्च्	तिर्यञ्च्
Middle B.	प्रत्यच्	अन्वच	उदच्	} प्राच्	तिर्यच्
Weakest B.	प्रतीच्	अनूच्	उदीच्		तिरश्च

Masculine.

Singular.

N. V.	प्रत्यङ्	अन्वङ्	उदङ्	प्राङ्	तिर्यङ्
Ac.	प्रत्यञ्चम्	अन्वञ्चम्	उदञ्चम्	प्राञ्चम्	तिर्यञ्चम्
I.	प्रतीचा	अनूचा	उदीचा	प्राचा	तिरश्चा
D.	प्रतीचे	अनूचे	उदीचे	प्राचे	तिरश्चे
Ab. G.	प्रतीचः	अनूचः	उदीचः	प्राचः	तिरश्चः
L.	प्रतीचि	अनूचि	उदीचि	प्राचि	तिरश्चि

Dual.

N. V. Ac.	प्रत्यञ्चौ	अन्वञ्चौ	उदञ्चौ	प्राञ्चौ	तिर्यञ्चौ
I. D. Ab.	प्रत्यग्भ्याम्	अन्वग्भ्याम्	उदग्भ्याम्	प्राग्भ्याम्	तिर्यग्भ्याम्
G. L.	प्रतीचोः	अनूचोः	उदीचोः	प्राचोः	तिरश्चोः

Plural.

N. V.	प्रत्यञ्चः	अन्वञ्चः	उदञ्चः	प्राञ्चः	तिर्यञ्चः
Ac.	प्रतीचः	अनूचः	उदीचः	प्राचः	तिरश्चः
I.	प्रत्यग्भिः	अन्वग्भिः	उदग्भिः	प्राग्भिः	तिर्यग्भिः
D. Ab.	प्रत्यग्भ्यः	अन्वग्भ्यः	उदग्भ्यः	प्राग्भ्यः	तिर्यग्भ्यः
G.	प्रतीचाम्	अनूचाम्	उदीचाम्	प्राचाम्	तिरश्चाम्
L.	प्रत्यक्षु	अन्वक्षु	उदक्षु	प्राक्षु	तिर्यक्षु

Neuter.

Sg.N.V. Ac.	प्रत्यक्	अन्वक्	उदक्	प्राक्	तिर्यक्
Du N. V.Ac.	प्रतीची	अनूची	उदीची	प्राची	तिरश्ची
Pl.N. V. Ac.	प्रत्यञ्चि	अन्वञ्चि	उदञ्चि	प्राञ्चि	तिर्यञ्चि

The rest like Masc.

§ 129. The Feminine base is formed by the addition of the fem. suffix ई to the weakest base; *e. g.* प्रत्यच्, Fem. base प्रतीची; अन्वच्, Fem. base अनूची; उदच्, Fem. base उदीची; प्राच्, Fem. base प्राची; तिर्यच्, Fem. base तिरश्ची; it is declined like नदी (§ 141).

§ 130. Decline: सम्यच् 'proper'; न्यच् 'low'; विष्वच् 'all-prevading'; अवाच् 'downward'.

B.—VOWEL-BASES.

DECLENSION XII.

Bases ending in अ (*Masc. and Neut.*) *and* आ (*Fem.*)

§ 131. *Paradigm :* कान्त *m. n.*, कान्ता *f.* 'beloved.'

	Masc.	Neut.	Fem.
Base:	कान्त	कान्त	कान्ता
		Singular.	
N.	कान्तः	कान्तम्	कान्ता
Ac.	कान्तम्		कान्ताम्
I.	कान्तेन		कान्तया
D.	कान्ताय		कान्तायै
Ab.	कान्तात्		कान्तायाः
G.	कान्तस्य		कान्तायाः
L.	कान्ते		कान्तायाम्
V.	कान्त		कान्ते
		Dual.	
N. V. Ac.	कान्तौ	कान्ते	कान्ते
I. D. Ab.	कान्ताभ्याम्		कान्ताभ्याम्
G. L.	कान्तयोः		कान्तयोः
		Plural.	
N. V.	कान्ताः	कान्तानि	कान्ताः
Ac.	कान्तान्	कान्तानि	कान्ताः
I.	कान्तैः		कान्ताभिः
D. Ab.	कान्तेभ्यः		कान्ताभ्यः
G.	कान्तानाम्		कान्तानाम्
L.	कान्तेषु		कान्तासु

§ 132. Decline: राम *m.* 'Râma,' like कान्त in Masc.;
ज्ञान *n.* 'knowledge,' like कान्त in Neut.;
भार्या *f.* 'a wife,' like कान्ता in Fem.

Observe § 58.

§ 133. *Irregular base:* अम्बा *f.* 'mother', forms its Voc. Sing. अम्ब 'O mother'!

§ 134. Several adjectives in अ follow the pronominal declension (§§ 195–200).

§ 135. The Feminine base of adjectives ending in अ, and of substantives in अ which admit of a feminine, is most commonly formed by the addition of the fem. suffix आ to the masculine base ; *e. g.* प्रिय 'dear', Fem. प्रिया ; अज 'a goat', Fem. अजा 'a she-goat,' declined like कान्ता Fem. (§ 131). But in many instances the feminine base is formed by the addition of the fem. suffix ई to the masculine base ; *e. g.* गौर 'yellow', Fem. गौरी ; पुत्र 'a son', Fem. पुत्री 'a daughter', declined like नदी (§ 141). Some adjectives denoting a colour and ending in त either form the feminine base regularly in आ, or they take the suffix ई before which the penultimate त् is changed to न् ; *e. g.* एत 'variegated', Fem. एता or एनी. Some nouns in अक change the अ which precedes the penultimate क्, to इ, either necessarily, or optionally; *e. g.* सर्वक 'all, every', Fem. सर्विका ; पुत्रक 'a son', Fem. पुत्रका or पुत्रिका ; but क्षिपक 'throwing', Fem. only क्षिपका. इंद्र 'Indra' and भव 'Shiva', form इन्द्राणी 'the wife of Indra', and भवानी 'the wife of Shiva', declined like नदी (§ 141). Other particulars must be learnt from the dictionary.

DECLENSION XIII.

Bases ending in इ *and* उ (*Masc., Fem., and Neut.*).

(a)—Substantives.

§ 136. *Paradigms* :—अग्नि *m.* 'fire'; मति *f.* 'opinion'; वारि *n.* 'water'; वायु *m.* 'wind'; धेनु *f.* 'a cow;' मधु *n.* 'honey'.

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Base:	अग्नि	मति	वारि	वायु	धेनु	मधु
			Singular.			
N.	अग्निः	मतिः	वारि	वायुः	धेनुः	मधु
Ac.	अग्निम्	मतिम्	वारि	वायुम्	धेनुम्	मधु
I.	अग्निना	मत्या	वारिणा	वायुना	धेन्वा	मधुना
D.	अग्नये	मतये or मत्यै	वारिणे	वायवे	धेनवे or धेन्वै	मधुने
Ab.G.	अग्नेः	मतेः or मत्याः	वारिणः	वायोः	धेनोः or धेन्वाः	मधुनः
L.	अग्नौ	मतौ or मत्याम्	वारिणि	वायौ	धेनौ or धेन्वाम्	मधुनि
V.	अग्ने	मते	वारि or वारे	वायो	धेनो	मधु or मधो

Dual.

N.V.Ac.	अग्नी	मती	वारिणी	वायू	धेनू	मधुनी
I.D.Ab.	अग्निभ्याम्	मतिभ्याम्	वारिभ्याम्	वायुभ्याम्	धेनुभ्याम्	मधुभ्याम्
G.L.	अग्न्योः	मत्योः	वारिणोः	वाय्वोः	धेन्वोः	मधुनोः

Plural.

N. V.	अग्नयः	मतयः	वारीणि	वायवः	धेनवः	मधूनि
Ac.	अग्नीन्	मतीः	वारीणि	वायून्	धेनूः	मधूनि
I.	अग्निभिः	मतिभिः	वारिभिः	वायुभिः	धेनुभिः	मधुभिः
D. Ab.	अग्निभ्यः	मतिभ्यः	वारिभ्यः	वायुभ्यः	धेनुभ्यः	मधुभ्यः
G.	अग्नीनाम्	मतीनाम्	वारीणाम्	वायूनाम्	धेनूनाम्	मधूनाम्
L.	अग्निषु	मतिषु	वारिषु	वायुषु	धेनुषु	मधुषु

(*b*)—*Adjectives.*

§ 137. Adjectives ending in इ and उ (Masc., Fem., and Neut.) are declined like masculine, feminine, and neuter substantives in इ and उ; but in the D., Ab., G., L. Sing., and in the G. and L. Dual of the Neuter they admit the corresponding forms of the Masculine; *e.g.* शुचि *m. f. n.* 'pure', गुरु *m. f. n.* 'heavy'.

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing. N.	शुचिः	शुचिः	शुचि	गुरुः	गुरुः	गुरु
Sing. Ac.	शुचिम्	शुचिम्	शुचि	गुरुम्	गुरुम्	गुरु
Sing. I.	शुचिना	शुच्या	शुचिना	गुरुणा	गुर्वा	गुरुणा
Sing. D.	शुचये	शुचये	शुचिने	गुरवे	गुरवे	गुरुणे
		or शुच्यै	or शुचये		or गुर्वै	or गुरवे

§ 138. Adjectives in उ preceded by only one consonant may form a new feminine base by the addition of the feminine suffix ई; *e. g.* लघु 'light,' Fem. लघु declined according to § 137, or लघ्वी declined like नदी in § 141. Some adjectives in उ lengthen their final उ in the Fem.; *e. g.* पङ्गु 'lame', Fem. पङ्गू declined like वधू (§ 141).

Irregular bases.

§ 139. सखि *m.* 'a friend', and पति *m.* 'a lord, a husband'.

	Sing.		*Dual.*		*Plur.*	
N.	सखा	पतिः	सखायौ	पती	सखायः	पतयः
Ac.	सखायम्	पतिम्	सखायौ	पती	सखीन्	पतीन्
I.	सख्या	पत्या	सखिभ्याम्	पतिभ्याम्	सखिभिः	पतिभिः
D.	सख्ये	पत्ये	सखिभ्याम्	पतिभ्याम्	सखिभ्यः	पतिभ्यः
Ab.	सख्युः	पत्युः	सखिभ्याम्	पतिभ्याम्	सखिभ्यः	पतिभ्यः
G.	सख्युः	पत्युः	सख्योः	पत्योः	सखीनाम्	पतीनाम्
L.	सख्यौ	पत्यौ	सख्योः	पत्योः	सखिषु	पतिषु
V.	सखे	पते	सखायौ	पती	सखायः	पतयः

At the end of compounds पति is declined regularly, like अग्नि (§ 136). *e. g.* भूपति *m.* 'a lord of the earth, a king', L. Sing. भूपतौ. The Fem. of पति is पत्नी a 'wife', that of सखि is सखी 'a female friend', declined like नदी (§ 141).

§ 140. अक्षि *n.* 'an eye', अस्थि *n.* 'a bone', दधि *n.* 'curds', and सक्थि *n.* 'a thigh', form their weakest cases (except the N. V. Ac. Du.) from अक्षन्, अस्थन्, दधन्, and सक्थन् according to Decl. IX.; *e. g.*

	Sing.	*Dual.*	*Plur.*
N. Ac.	अस्थि	अस्थिनी	अस्थीनि
I.	अस्थ्ना	अस्थिभ्याम्	अस्थिभिः
D.	अस्थ्ने	अस्थिभ्याम्	अस्थिभ्यः
Ab.	अस्थ्नः	अस्थिभ्याम्	अस्थिभ्यः
G.	अस्थ्नः	अस्थ्नोः	अस्थ्नाम्
L.	अस्थ्नि or अस्थनि	अस्थ्नोः	अस्थिषु
V.	अस्थि or अस्थे	अस्थिनी	अस्थीनि

DECLENSION XIV.

Feminine Bases ending in ई *and* ऊ.

(*a*)—*Bases of more than one syllable.*

§ 141. *Paradigms:* नदी *f.* 'a river'; वधू *f.* 'a woman'.

	Sing.		*Dual.*		*Plur.*	
N.	नदी	वधू	नद्यौ	वध्वौ	नद्यः	वध्वः
Ac.	नदीम्	वधूम्			नदीः	वधूः
I.	नद्या	वध्वा	नदीभ्याम्	वधूभ्याम्	नदीभिः	वधूभिः
D.	नद्यै	वध्वै			नदीभ्यः	वधूभ्यः
Ab.	नद्याः	वध्वाः			नदीभ्यः	वधूभ्यः
G.			नद्योः	वध्वोः	नदीनाम्	वधूनाम्
L.	नद्याम्	वध्वाम्			नदीषु	वधूषु
V.	नदि	वधु	नद्यौ	वध्वौ	नद्यः	वध्वः

§ 142. *Irregular Bases:* लक्ष्मी *f.* 'Lakshmi', तरी *f.* 'a boat', and तन्त्री *f.* 'the string of a lute', form in the Nom. Sing. लक्ष्मीः, तरीः, and तन्त्रीः.

(*b*)—*Bases of only one syllable.*

§ 143. *Paradigms:* धी *f.* 'thought;' भू *f.* 'the earth.'

	Sing.		*Dual.*		*Plur.*	
N. V.	धी	भूः	धियौ	भुवौ	धियः	भुवः
Ac.	धियम्	भुवम्				
I.	धिया	भुवा	धीभ्याम्	भूभ्याम्	धीभिः	भूभिः
D.	धिये or धियै	भुवे or भुवै			धीभ्यः	भूभ्यः
Ab.	धियः or धियाः	भुवः or भुवाः			धीभ्यः	भूभ्यः
G.			धियोः	भुवोः	धियाम् or धीनाम्	भुवाम् or भूनाम्
L.	धियि or धियाम्	भुवि or भुवाम्			धीषु	भूषु

§ 144. *Irregular base* : स्त्री *f.* 'a woman.'

	Singular.	*Dual.*	*Plural.*
N.	स्त्री	स्त्रियौ	स्त्रियः
Ac.	स्त्रियम् or स्त्रीम्		स्त्रियः or स्त्रीः
I.	स्त्रिया	स्त्रीभ्याम्	स्त्रीभिः
D.	स्त्रियै		स्त्रीभ्यः
Ab.	स्त्रियाः		स्त्रीभ्यः
G.		स्त्रियोः	स्त्रीणाम्
L.	स्त्रियाम्		स्त्रीषु
V.	स्त्रि	स्त्रियौ	स्त्रियः

DECLENSION XV.

Monosyllabic Masc. and Fem. bases in आ, ई, ऊ, *(derived from roots without the addition of any visible suffix,) when used at the end of Tatpurusha compounds.*

§ 145. These bases take the same terminations that are added to consonantal bases; before vowel-terminations the final आ is dropped (except in strong cases), and final ई and ऊ are changed to य् and व्, when immediately preceded by one radical consonant, and to इय् and उव्, when preceded by more radical consonants. The Voc. Sing. is like the Nom. Sing.

§ 146. *Paradigms* : विश्वपा *m. f.* 'protecting the universe'; शुद्धधी *m. f.* 'one who thinks pure things'; खलपू *m. f.* 'a sweeper'; यवक्री *m. f.* 'one who buys grain'.

Masc. and Fem.

Base:	विश्वपा	शुद्धधी	खलपू	यवक्री
		Singular.		
N. V.	विश्वपाः	शुद्धधीः	खलपूः	यवक्रीः
Ac.	विश्वपाम्	शुद्धध्यम्	खलप्वम्	यवक्रियम्
I.	विश्वपा	शुद्धध्या	खलप्वा	यवक्रिया

Singular.

D.	विश्वपे	शुद्धध्ये	खलप्वे	यवक्रिये
Ab. G.	विश्वपः	शुद्धध्यः	खलप्वः	यवक्रियः
L.	विश्वपि	शुद्धध्यि	खलप्वि	यवक्रियि

Dual.

N. V. Ac.	विश्वपौ	शुद्धध्यौ	खलप्वौ	यवक्रियौ
I. D. Ab.	विश्वपाभ्याम्	शुद्धधीभ्याम्	खलपूभ्याम्	यवक्रीभ्याम्
G. L.	विश्वपोः	शुद्धध्योः	खलप्वोः	यवक्रियोः

Plural.

N. V.	विश्वपाः	शुद्धध्यः	खलप्वः	यवक्रियः
Ac.	विश्वपः			
I.	विश्वपाभिः	शुद्धधीभिः	खलपूभिः	यवक्रीभिः
D. Ab.	विश्वपाभ्यः	शुद्धधीभ्यः	खलपूभ्यः	यवक्रीभ्यः
G.	विश्वपाम्	शुद्धध्याम्	खलप्वाम्	यवक्रियाम्
L.	विश्वपासु	शुद्धधीषु	खलपूषु	यवक्रीषु

§ 147. *Irregular bases :* Bases ending with नी 'leading' take in the L. Sing. the termination आम् instead of इ; *e. g.* ग्रामणी 'one who leads a village, a chief', L. Sing. ग्रामण्याम्.

DECLENSION XVI.

Bases ending in ऋ (*Masc. and Neut., rarely Fem.*).

(*a*)—ऋ *changeable to* आर्.

§ 148. Nouns derived from roots by means of the suffix तृ and denoting an agent, like कर्तृ *m.* 'a maker', and नप्तृ *m.* 'a grandson', स्वसृ *f.* 'a sister', भर्तृ *m.* 'a husband', (etymologically 'a supporter') change their final ऋ in the strong cases Masc. and Fem. except the N. Sing.) to आर्.

§ 149. *Paradigms :* कर्तृ *m. n.* 'a maker'; स्वसृ *f.* 'a sister'.

	Masc.	Neut.	Fem.
	Singular.		
N.	कर्ता	कर्तृ	स्वसा
Ac.	कर्तारम्	कर्तृ	स्वसारम्
I.	कर्त्रा	कर्तृणा	स्वस्रा
D.	कर्त्रे	कर्तृणे	स्वस्रे
Ab. G.	कर्तुः	कर्तृणः	स्वसुः
L.	कर्तरि	कर्तृणि	स्वसरि
V.	कर्तः (i. e. कर्तर्)	कर्तृ	स्वसः (i. e. स्वसर्)
	Dual.		
N. V. Ac.	कर्तारौ	कर्तृणी	स्वसारौ
I. D. Ab.	कर्तृभ्याम्	कर्तृभ्याम्	स्वसृभ्याम्
G. L.	कर्त्रोः	कर्तृणोः	स्वस्रोः
	Plural.		
N. V.	कर्तारः	कर्तॄणि	स्वसारः
Ac.	कर्तॄन्	कर्तॄणि	स्वसॄः
I.	कर्तृभिः	कर्तृभिः	स्वसृभिः
D. Ab.	कर्तृभ्यः	कर्तृभ्यः	स्वसृभ्यः
G.	कर्तॄणाम्	कर्तॄणाम्	स्वसॄणाम्
L.	कर्तृषु	कर्तृषु	स्वसृषु

§ 150. The Feminine base of the nouns in तृ which denote an agent is formed by the addition of the feminine suffix ई to the masculine base; *e. g.* कर्तृ, Fem. base कर्त्री; it is declined like नदी (§ 141).

(*b*)—ऋ *changeable to* अर्.

§ 151. Nouns expressive of relationship like पितृ *m.* 'a father', मातृ *f.* 'a mother', देवृ *m.* 'a husband's brother', &c. (except those mentioned in § 148) change their final ऋ in the strong cases (except the N. Sing.) to अर्; *e. g.* पितृ *m.* 'a father', मातृ *f.* 'a mother'—

	Sing.		*Dual.*		*Plur.*	
N.	पिता	माता	पितरौ	मातरौ	पितरः	मातरः
V.	पितः (i.e. पितर्)	मातः				
Ac.	पितरम्	मातरम्			पितॄन्	मातॄः

The remaining cases are like those of कर्तृ *m.*, and स्वसृ (§ 149).

§ 152. *Irregular base:* नृ *m.* 'a man', which is otherwise declined like पितृ, forms in the G. Plur. नृणाम् or नॄणाम्.

DECLENSION XVII.

Bases ending in ऐ, ओ, *and* औ.

§ 153. *Paradigms:* रै *m.* 'wealth'; गो *m. f.* 'a bull,' 'a cow'; नौ *f.* 'a ship.'

Base:	रै	गो	नौ
		Singular.	
N.V.	राः	गौः	नौः
Ac.	रायम्	गाम्	नावम्
I.	राया	गवा	नावा
D.	राये	गवे	नावे
Ab. G.	रायः	गोः	नावः
L.	रायि	गवि	नावि
		Dual.	
N. V. Ac.	रायौ	गावौ	नावौ
I. D. Ab.	राभ्याम्	गोभ्याम्	नौभ्याम्
G. L.	रायोः	गवोः	नावोः
		Plural.	
N. V.	रायः	गावः	नावः
Ac.	रायः	गाः	नावः
I.	राभिः	गोभिः	नौभिः
D. Ab.	राभ्यः	गोभ्यः	नौभ्यः
G.	रायाम्	गवाम्	नावाम्
L.	रासु	गोषु	नौषु

A list of some irregular bases not mentioned in the preceding paragraphs.

§ 154. अनडुह् *m.* 'an ox', forms the strong cases (except the N. Sing.) from अनड्वाह्, the middle cases from अनडुत्, and the weakest cases from अनडुह्.

	Sing.	*Dual.*	*Plur.*
N.	अनड्वान्	अनड्वाहौ	अनड्वाहः
Ac.	अनड्वाहम्		अनडुहः
L.	अनडुहा		अनडुद्भिः
D.	अनडुहे	अनडुद्भ्याम्	अनडुद्भ्यः
Ab.	अनडुहः		
G.		अनडुहोः	अनडुहाम्
L.	अनडुहि		अनडुत्सु
V.	अनड्वन्	अनड्वाहौ	अनड्वाहः

The Fem. of अनडुह् is अनडुही or अनड्वाही 'a cow', declined like नदी (§ 141).

§ 155. अप् *f.* 'water', is declined only in the Plural (§ 64 *b*): N.V. आपः, Ac. अपः, I. अद्भिः, D. Ab. अद्भ्यः, G. अपाम्, L. अप्सु.

§ 156. क्रोष्टु *m.* 'a jackal', has two bases क्रोष्टु and क्रोष्टृ; the base क्रोष्टु is used in all except the strong cases, and declined like वायु (§ 136); the base क्रोष्टृ is used in all strong cases, and in the weakest cases of the Sing. and Dual, and declined like कर्तृ *m.* (§ 149).

	Sing.	*Dual.*	*Plur.*
N.	क्रोष्टा	क्रोष्टारौ	क्रोष्टारः
Ac.	क्रोष्टारम्		क्रोष्टून्
I.	क्रोष्टुना or क्रोष्ट्रा		क्रोष्टुभिः
D.	क्रोष्टवे or क्रोष्ट्रे	क्रोष्टुभ्याम्	क्रोष्टुभ्यः
Ab.	क्रोष्टोः or क्रोष्टुः		
G.		क्रोष्ट्वोः or क्रोष्ट्रोः	क्रोष्टूनाम्
L.	क्रोष्टौ or क्रोष्टरि		क्रोष्टुषु
V.	क्रोष्टो	क्रोष्टारौ	क्रोष्टारः

The Fem. of क्रोष्टु is क्रोष्ट्री 'the female of a jackal', declined like नदी (§ 141).

§ 157. जरा *f.* 'old age', is declined regularly throughout, like कान्ता *f.* (§ 131); but it may also optionally form all cases the terminations of which begin with a vowel from the base जरस्, declined like सुमनस् *f.* (§ 89); *e. g.* Sing. N. only जरा; Ac. जराम् or जरसम्; Plur. I. only जराभिः; G. जराणाम् or जरसाम् &c.

§ 158. दिव् *f.* 'the sky'.

	Sing.	*Dual.*	*Plur.*
N. V.	द्यौः	दिवौ	दिवः
Ac.	दिवम्		
I.	दिवा	द्युभ्याम्	द्युभिः
D.	दिवे		द्युभ्यः
Ab.	दिवः		
G.		दिवोः	दिवाम्
L.	दिवि		द्युषु

§ 159. दोस् *n.* (rarely *m.*) 'an arm', is declined regularly throughout, its final स् being changed to Visarga in the N. Ac. V. Sing. (or, when Masc., only in the N. and V.), to ष् before vowel-terminations, to र् before the terminations भिः, भ्यः, and भ्याम्, and to Visarga or ष् in the L. Plur.; but it may also optionally form all cases except the N. Sing. Du. Plur. and the Ac. Sing. Du. from दोषन्, declined according to Decl. IX.; *e. g.*

	Sing.	*Dual.*	*Plur.*
N.	दोः (*n.* and *m.*)	दोषी *n.* दोषौ *m.*	दोंषि *n.* दोषः *m.*
Ac.	दोः *n.* दोषम् *m.*		=N., or दोष्णः *m.*
I.	दोषा or दोष्णा	दोर्भ्याम् or दोषभ्याम्	दोर्भिः or दोषभिः
L.	दोषि or दोष्णि or दोषणि	दोषोः or दोष्णोः	दोःषु or दोष्षु or दोषसु.

§ 160. पथिन् *m.* 'a road', forms the strong cases (except the N. Sing.) from पन्थान्, the middle cases from पथि, and the weakest cases from पथ्.

	Sing.	Dual.	Plur.
N. V.	पन्थाः	पन्थानौ	पन्थानः
Ac.	पन्थानम्		पथः
I.	पथा	पथिभ्याम्	पथिभिः
D.	पथे		पथिभ्यः
Ab.	पथः		
G.		पथोः	पथाम्
L.	पथि		पथिषु

§ 161. पाद् *m.* 'foot', used as the last member of compounds, forms the weakest cases from पद्; *e. g.* सुपाद् *m.* 'one who has good feet'—

	Sing.	Dual.	Plur.
N. V.	सुपात्	सुपादौ	सुपादः
Ac.	सुपादम्		सुपदः
I.	सुपदा	सुपाद्भ्याम्	सुपाद्भिः &c.

The Fem. is either like the Masc. or a new Fem. base is formed by the addition of the Fem. suffix ई to the base in पद्; *e. g.* Fem. base सुपदी, declined like नदी (§ 141).

§ 162. पाद *m.* 'foot,' and हृदय *n.* 'heart' are declined regularly throughout, like कान्त *m. n.* (§ 131); but they may also optionally form all cases except the N. Sing. Du. Plur., and the Ac. Sing. Du., from पद् and हृद्, declined according to Decl. II.; *e. g.*

	Sing.	Dual.	Plur.
N.	पादः	पादौ	पादाः
Ac.	पादम्		पादान् or पदः
I.	पादेन or पदा	पादाभ्याम् or पद्भ्याम्	पादैः or पद्भिः &c.

Sing. N. Ac. हृदयम्, I. हृदयेन or हृदा, D. हृदयाय or हृदे etc.

§ 163. पुंस् *m.* 'a man', forms the strong cases from पुमांस्, the middle cases from पुम्, and the weakest cases from पुंस्.

	Sing.	Dual.	Plur.
N.	पुमान्	पुमांसौ	पुमांसः
Ac.	पुमांसम्		पुंसः
I.	पुंसा	पुम्भ्याम्	पुम्भिः
D.	पुंसे		पुम्भ्यः
Ab.	पुंसः		
G.		पुंसोः	पुंसाम्
L.	पुंसि		पुंसु (§ 59).
V.	पुमन्	पुमांसौ	पुमांसः

§ 164. पुनर्भू f. 'a widow remarried', is declined like वधू (§ 141) except in the Ac. Sing., where it forms पुनर्भ्वम्, and in the Ac. Plur. which is पुनर्भ्वः; G. Plur. पुनर्भूणाम्.

§ 165. सुधी m. f. 'a person possessed of good intellect, an intelligent person', and सुभ्रू m. f. 'a person with beautiful eye-brows', are declined thus :—

Singular.

	Masc.		Fem.	
N. V.	सुधीः	सुभ्रूः	सुधीः	सुभ्रूः
Ac.	सुधियम्	सुभ्रुवम्	सुधियम्	सुभ्रुवम्
I.	सुधिया	सुभ्रुवा	सुधिया	सुभ्रुवा
D.	सुधिये	सुभ्रुवे	सुधिये or सुधियै	सुभ्रुवे or सुभ्रुवै
Ab. G.	सुधियः	सुभ्रुवः	सुधियः or सुधियाः	सुभ्रुवः or सुभ्रुवाः
L.	सुधियि	सुभ्रुवि	सुधियि or सुधियाम्	सुभ्रुवि or सुभ्रुवाम्

Dual.

	Masc. and Fem.	
N. V. Ac.	सुधियौ	सुभ्रुवौ
I. D. Ab.	सुधीभ्याम्	सुभ्रूभ्याम्
G. L.	सुधियोः	सुभ्रुवोः

Plural.

	Masc.		Fem.	
N.V.Ac.	सुधियः	सुभ्रुवः	सुधियः	सुभ्रुवः
I.	सुधीभिः	सुभ्रूभिः	सुधीभिः	सुभ्रूभिः
D. Ab.	सुधीभ्यः	सुभ्रूभ्यः	सुधीभ्यः	सुभ्रूभ्यः
G.	सुधियाम्	सुभ्रुवाम्	सुधियाम् or सुधीनाम्	सुभ्रुवाम् or सुभ्रूणाम्
L.	सुधीषु	सुभ्रूषु	सुधीषु	सुभ्रूषु

§ 166. स्वयंभू *m.* 'the self-existent one', a name of Brahman, &c., is declined like खलपू *m.* (§ 146), except that it changes its final ऊ before vowel-terminations not to व्, but to उव्; *e. g.* Sing N. V. स्वयंभूः; Ac. स्वयंभुवम्, I. स्वयंभुवा &c.

§ 167. *Suffixes added to nominal bases to express the meanings of cases.*

(*a*) The suffix तस् is sometimes added to the base of a noun to express the sense of the Ablative case; *e. g.* ग्रामतः 'from the village'; वस्तुतः 'from the real state of the case, in reality'; अज्ञानतः 'from ignorance'.

(*b*) The suffix त्र is used similarly to denote the meaning of the Locative case, but it is generally added only to pronouns and pronominal adjectives; *e. g.* तत्र 'there' (§ 194); सर्वत्र 'everywhere'.

§ 168. A few nouns, such as स्वर् 'heaven', संवत् 'a year of an era', &c., are **indeclinable.**

CHAPTER IV.

COMPARISON OF ADJECTIVES.

(a)—By means of the secondary suffixes तर *and* तम.

§ 169. The **Comparative** degree of adjectives is formed by the addition to their masculine base of the suffix तर (Masc. and Neut. base; तरा Fem. base), the **Superlative** degree by the addition to their masculine base of the suffix तम (Masc. and Neut. base; तमा Fem. base); *e. g.*

प्रिय 'dear';	Comp.	प्रियतर 'dearer';	Superl.	प्रियतम 'dearest'.
शुचि 'pure';	„	शुचितर 'purer';	„	शुचितम 'purest'.
गुरु 'heavy';	„	गुरुतर 'heavier';	„	गुरुतम 'heaviest'.

§ 170. Adjectives which follow Decl. II. change their final consonant before तर and तम as they change it in the N. Sing.; the final न् of adjectives in इन् is dropped; final अस् remains unchanged; final इस् and उस् are changed to इष् and उष्, after which the त् of तर and तम becomes ट (§ 56); *e. g.*

विश्वजित्;	Comp.	विश्वजित्तर;	Superl.	विश्वजित्तम.
अग्निमथ्;	"	अग्निमत्तर;	"	अग्निमत्तम.
तमोनुद्;	"	तमोनुत्तर;	"	तमोनुत्तम.
सुयुध्;	"	सुयुत्तर;	"	सुयुत्तम.
धर्मबुध्;	"	धर्मभुत्तर;	"	धर्मभुत्तम.
सत्यवाच्;	"	सत्यवाक्तर;	"	सत्यवाक्तम.
धनिन्;	"	धनितर;	"	धनितम.
सुमनस्;	"	सुमनस्तर;	"	सुमनस्तम.
उदर्चिस्;	"	उदर्चिष्टर;	"	उदर्चिष्टम.

§ 171. Adjectives which in their declension show two bases, assume before तर and तम their weak base; those with three bases assume before तर and तम their middle base; in both cases their final consonant undergoes before तर and तम the same changes which it undergoes before the termination सु of the L. Plur.; *e. g.*

धीमत्;	Comp.	धीमत्तर;	Superl.	धीमत्तम.
विद्वस्;	"	विद्वत्तर;	"	विद्वत्तम.
प्राच्;	"	प्राक्तर;	"	प्राक्तम.
प्रत्यच्;	"	प्रत्यक्तर;	"	प्रत्यक्तम.

§ 172. The suffixes तर and तम may also be added to verbal forms and to indeclinables; when added to verbs, they always appear in the form of तराम् and तमाम्, and they do the same if the new word derived from an indeclinable is used adverbially. *E. g.* पचति 'he cooks'; पचतितराम् 'he cooks better'; पचतितमाम् 'he cooks best';—उच्चैः 'high'; उच्चैस्तराम् 'higher', उच्चैस्तमाम् 'highest', both used as adverbs; but उच्चैस्तमस्तरुः 'the highest tree'.

(b)—By means of the primary suffixes ईयस् *and* इष्ठ.

§ 173. Many adjectives may optionally form their **Comparative** degree by the addition of the suffix ईयस् (Masc. and Neut. base; ईयसी Fem. base) and their **Superlative** degree by the addition of the suffix

इष्ठ (Masc. and Neut. base ; इष्ठा Fem. base). The difference between तर, तम and ईयस्, इष्ठ is this, that, whereas तर and तम are **added to the masculine base** of the adjective, ईयस् and इष्ठ are commonly **added to the root** from which the adjective has been derived, the vowel of the root being guṇated. *E. g.*

क्षिप्र 'quick' (from rt. क्षिप्); Comp. क्षेपीयस्; Superl. क्षेपिष्ठ.
स्थिर 'firm' (from rt. स्था); „ स्थेयस्; „ स्थेष्ठ.
उरु 'wide' (from rt. वृ); „ वरीयस्; „ वरिष्ठ.

Optionally क्षिप्रतर, क्षिप्रतम; स्थिरतर, स्थिरतम; उरुतर, उरुतम.

§ 174. The following are some special rules for the addition of ईयस् and इष्ठ.

(*a*) The final vowel of a masculine base which contains more than one syllable, or its final consonant together with the vowel preceding it, is dropped; *e. g.*

पाप 'wicked'; Comp. पापीयस्; Superl. पापिष्ठ.
पटु 'clever'; „ पटीयस्; „ पटिष्ठ.
महत् 'great'; „ महीयस्; „ महिष्ठ.

(*b*) The possessive suffixes मत्, वत्, विन्, &c., are dropped; when the remainder of the base there upon consists of only one syllable, it undergoes no change, except that its final resumes its original form; but when the remainder of the base contains more than one syllable, rule (*a*) is applicable to it; *e. g.*

स्रग्विन् (*i. e.* स्रज्+विन्) 'wearing a garland'; Comp. स्रजीयस्; Sup. स्रजिष्ठ.
धनवत् (*i. e.* धन+वत्) 'possessed of wealth'; „ धनीयस्; „ धनिष्ठ.
वसुमत् (*i. e.* वसु+मत्) 'possessed of wealth'; „ वसीयस्; „ वसिष्ठ.

(*c*) र *i.e. ra* is substituted for the vowel ऋ of a base, when ऋ is preceded by an initial consonant and immediately followed by only one consonant; *e. g.*

कृश 'lean'; Comp. क्रशीयस्; Superl. क्रशिष्ठ.
दृढ 'hard'; „ द्रढीयस् „ द्रढिष्ठ.
पृथु 'broad'; „ प्रथीयस् „ प्रथिष्ठ.
भृश 'much'; „ भ्रशीयस् „ भ्रशिष्ठ.
मृदु 'soft'; „ म्रदीयस् „ म्रदिष्ठ.
but ऋजु 'straight'; „ ऋजीयस , ऋजिष्ठ.

§ 175. **Alphabetical list of some irregular Comparatives and Superlatives:—**

अन्तिक	'near';	Comp.	नेदीयस्;	Superl.	नेदिष्ठ.
अल्प	'small';	"	अल्पीयस्;	"	अल्पिष्ठ; or
			कनीयस्;	"	कनिष्ठ.
क्षुद्र	'mean';	"	क्षोदीयस्;	"	क्षोदिष्ठ.
गुरु	'heavy';	"	गरीयस्;	"	गरिष्ठ.
दीर्घ	'long';	"	द्राघीयस्;	"	द्राघिष्ठ.
दूर	'far';	"	दवीयस्;	"	दविष्ठ.
प्रशस्य	'praiseworthy';	"	श्रेयस्;	"	श्रेष्ठ; or
			ज्यायस्;	"	ज्येष्ठ;
प्रिय	'dear';	"	प्रेयस्;	"	प्रेष्ठ.
वहु	'much';	"	भूयस्;	"	भूयिष्ठ.*
वहुल	'manifold';	"	बंहीयस्;	"	वंहिष्ठ.
युवन्	'young';	"	यवीयस्;	"	यविष्ठ; or
			कनीयस्;	"	कनिष्ठ.†
बाढ	'firm';	"	साधीयस्	"	साधिष्ठ.
वृद्ध	'old';	"	वर्षीयस्	"	वर्षिष्ठ; or
			ज्यायस्;	"	ज्येष्ठ.
वृन्दारक	'great';	"	वृन्दीयस्;	"	वृन्दिष्ठ.
स्थूल	'great';	"	स्थवीयस्;	"	स्थविष्ठ.
स्फिर	'large';	"	स्फेयस्;	"	स्फेष्ठ.
ह्रस्व	'short';	"	ह्रसीयस्;		ह्रसिष्ठ.

§ 176. **The suffixes तर and तम are sometimes added to comparatives and superlatives in ईयस् and इष्ठ; *e. g.* पापीयस्, पापीयस्तर; पापिष्ठ, पापिष्ठतर, पापिष्ठतम; श्रेष्ठ, श्रेष्ठतम 'the very best'.**

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* Compare भूरि. † Compare कन्या.

CHAPTER V.

PRONOUNS, PRONOMINAL ADJECTIVES, AND THEIR DECLENSION.

1.—*Personal Pronouns.*

§ 177. **Bases**:—

1. अस्मद् 'I'; special base for the Singular, मद्.
2. युष्मद् 'thou'; special base for the Singular, त्वद्.

The declension of these two pronouns is the same in all the three genders.

Singular.

N.	अहम् 'I';	त्वम् 'thou'.
Ac.	माम् or मा	त्वाम् or त्वा
I.	मया	त्वया
D.	मह्यम् or मे	तुभ्यम् or ते
Ab.	मत्	त्वत्
G.	मम or मे	तव or ते
L.	मयि	त्वयि

Dual.

N.	आवाम् 'we two';	युवाम् 'you two'.
Ac.	आवाम् or नौ	युवाम् or वाम्
I.	आवाभ्याम्	युवाभ्याम्
D.	आवाभ्याम् or नौ	युवाभ्याम् or वाम्
Ab.	आवाभ्याम्	युवाभ्याम्
G.	आवयोः or नौ	युवयोः or वाम्
L.	आवयोः	युवयोः

Plural.

N.	वयम् 'we';	यूयम् 'you'.
Ac.	अस्मान् or नः	युष्मान् or वः
I.	अस्माभिः	युष्माभिः
D.	अस्मभ्यम् or नः	युष्मभ्यम् or वः
Ab.	अस्मत्	युष्मत्
G.	अस्माकम् or नः	युष्माकम् or वः
L.	अस्मासु	युष्मासु

§ 178. The optional shorter forms मा, त्वा, मे, ते, नौ, वाम्, and नः, वः are never used at the beginning of a sentence or of a verse. Moreover the fuller forms माम्, त्वाम्, &c. only are used before the particles च, वा, ह, अह and एव; *e. g.* त्वां मां च 'thee and me' (not त्वा मा च).

2—Demonstrative Pronouns.

179. Bases:—

1. तद् 'that or he, she, it' (who or which has been mentioned);
2. एतद् 'this' (who or which is very near to the speaker);
3. इदम् 'this' (referring to what is near);
4. अदस् 'that' (referring to what is remote).

Base:	तद्	एतद्	इदम्	अदस्

Masculine.

Singular.

N.	सः	एषः	अयम्	असौ
Ac.	तम्	एतम् or एनम्	इमम् or एनम्	अमुम्
I.	तेन	एतेन or एनेन	अनेन or एनेन	अमुना
D.	तस्मै	एतस्मै	अस्मै	अमुष्मै
Ab.	तस्मात्	एतस्मात्	अस्मात्	अमुष्मात्
G.	तस्य	एतस्य	अस्य	अमुष्य
G.	तस्मिन्	एतस्मिन्	अस्मिन्	अमुष्मिन्

Dual.

N.	तौ	एतौ	इमौ	अमू
Ac.	तौ	एतौ or एनौ	इमौ or एनौ	अमू
I. D. Ab.	ताभ्याम्	एताभ्याम्	आभ्याम्	अमूभ्याम्
G.L.	तयोः	एतयोः or एनयोः	अनयोः or एनयोः	अमुयोः

Plural.

N.	ते	एते	इमे	अमी
Ac.	तान्	एतान् or एनान्	इमान् or एनान्	अमून्
I.	तैः	एतैः	एभिः	अमीभिः
D. Ab.	तेभ्यः	एतेभ्यः	एभ्यः	अमीभ्यः
G.	तेषाम्	एतेषाम्	एषाम्	अमीषाम्
L.	तेषु	एतेषु	एषु	अमीषु

Feminine.

Singular.

N.	सा	एषा	इयम्	असौ
Ac.	ताम्	एताम् or एनाम्	इमाम् or एनाम्	अमूम्
I.	तया	एतया or एनया	अनया or एनया	अमुया
D.	तस्यै	एतस्यै	अस्यै	अमुष्यै
Ab. G.	तस्याः	एतस्याः	अस्याः	अमुष्याः
L.	तस्याम्	एतस्याम्	अस्याम्	अमुष्याम्

Dual.

N.	ते	एते	इमे	अमू
Ac.	ते	एते or एने	इमे or एने	अमू
I. D. Ab.	ताभ्याम्	एताभ्याम्	आभ्याम्	अमूभ्याम्
G. L.	तयोः	एतयोः एनयोः	अनयोः or एनयोः	अमुयोः

Plural.

N.	ताः	एताः	इमाः	अमूः
Ac.	ताः	एताः or एनाः	इमाः or एनाः	अमूः
I.	ताभिः	एताभिः	आभिः	अमूभिः
D. Ab.	ताभ्यः	एताभ्यः	आभ्यः	अमूभ्यः
G.	तासाम्	एतासाम्	आसाम्	अमूषाम्
L.	तासु	एतासु	आसु	अमूषु

Neuter.

Singular.

N.	तत्	एतत्	इदम्	अदः
Ac.	तत्	एतत् or एनत्	इदम् or एनत्	अदः

I. and the following cases like the Masc.

Dual.

N.	ते	एते	इमे	अमू
Ac.	ते	एते or एने	इमे or एने	अमू

I. and the following cases like the Masc.

Plural.

N.	तानि	एतानि	इमानि	अमूनि
Ac.	तानि	एतानि or एनानि	इमानि or एनानि	अमूनि

I. and the following cases like the Masc.

§ 180. The final Visarga of the N. Sing. Masc. सः and एषः is dropped before words beginning with any other letter than (short) अ; before words beginning with (short) अ, अः is changed to ओ and the initial अ dropped (§ 35 *b*); *e. g.* सः + आह becomes स आह, सः + गच्छति becomes स गच्छति, but सः + अब्रवीत् = सोऽब्रवीत्.

§ 181. The optional forms एनम्, एनेन, &c., in the Accusative Sing. Du. and Plur., the Instr. Sing., and the Gen. and Loc. Du. of एतद् .

and इदम् are used instead of एतम्, एतेन &c., and इमम्, अनेन &c., in a subsequent clause, when the persons or things denoted by them have been mentioned or spoken of in a preceding clause; *e. g.* अनेन व्याकरणमधीत-मेनं छन्दोऽध्यापय 'he has studied grammar, teach him prosody'.

3.—*The Relative Pronoun.*

§ 182. Base:—यद् 'who, which.'

	Masc.	**Fem.**	**Neut.**
		Singular.	
N.	यः	या	यत्
Ac.	यम्	याम्	यत्
I.	येन	यया	येन
D.	यस्मै	यस्यै	यस्मै
Ab.	यस्मात्	यस्याः	यस्मात्
G.	यस्य	यस्याः	यस्य
L.	यस्मिन्	यस्याम्	यस्मिन्
		Dual.	
N. Ac.	यौ	ये	ये
I. D. Ab.	याभ्याम्	याभ्याम्	याभ्याम्
G. L.	ययोः	ययोः	ययोः
		Plural.	
N.	ये	याः	यानि
Ac.	यान्	याः	यानि
I.	यैः	याभिः	यैः
D. Ab.	येभ्यः	याभ्यः	येभ्यः
G.	येषाम्	यासाम्	येषाम्
L.	येषु	यासु	येषु

4.—*The Interrogative Pronoun.*

§ 183. Base :—किम् 'who? which? what?'

	Masc.	Fem.	Neut.
		Singular.	
N.	कः	का	किम्
Ac.	कम्	काम्	किम्
I.	केन	कया	केन

The remaining cases are formed like those of the relative pronoun (§ 182); *e. g.* D. Sing. कस्मै, कस्यै, कस्मै &c.

§ 184. कतर 'who or which of two?' and कतम 'who or which of many?' are in all the three genders declined regularly like यद् (§ 182).

5.—*Indefinite Pronouns.*

§ 185. Indefinite pronouns are formed by the addition of चिद्, or of चन, or of अपि, to the interrogative pronoun किम् in all its cases: किंचिद्, or किंचन, or किमपि 'some one, something; any one, anything'.

Masc. Sing. N. कश्चित्, कश्चन, कोऽपि (§§ 33 *c* and 35 *b*);
Ac. कंचित्, कंचन, कमपि (§ 31);
I. केनचित्, केनचन, केनापि (§ 18); &c.

§ 186. चिद्, चन, and अपि are in the same manner added to derivatives of किम्; *e. g.* कति (§ 191) 'how many?' कतिचित् 'some'; कदा (§ 194) 'when?' कदाचित्, or कदाचन, or कदापि 'sometime, any time', &c.

6.—*Reflexive Pronouns.*

§ 187. The meaning of the reflexive pronoun is in Sanskrit expressed by the noun आत्मन् 'soul, self' (§ 116); though itself always masculine, it denotes all the three genders, and it is used only in the Singular, even when referring to several persons. *E. g.* न शोचाम्यहमात्मानम् 'I (*i. e.* Damayantī) do not sorrow for myself'; गोपायन्ति कुलस्त्रिय आत्मानम् 'noble women protect themselves'.

§ 188. The indeclinable स्वयम् is employed, like the English 'self', to express emphasis or distinction; *e. g.* स्वयमहमवसम् 'I myself dwelt'.

7.—*Possessive Pronouns.*

§ 189. मदीय masc. neut., मदीया fem.
मामक masc. neut., मामिका fem.
मामकीन masc. neut., मामकीना fem. } 'my, mine'.

त्वदीय	masc. neut.,	त्वदीया	fem.	'thy, thine'.
तावक	masc. neut.,	तावकी	fem.	
तावकीन	masc. neut.,	तावकीना	fem.	
अस्मदीय	masc. neut.,	अस्मदीया	fem.	'our, ours'.
आस्माक	masc. neut.,	आस्माकी	fem.	
आस्माकीन	masc. neut.,	आस्माकीना	fem.	
युष्मदीय	masc. neut.,	युष्मदीया	fem.	'your, yours'.
यौष्माक	masc. neut.,	यौष्माकी	fem.	
यौष्माकीण	masc. neut.,	यौष्माकीणा	fem.	
तदीय	masc. neut.,	तदीया	fem.	'his, her, hers, its, their, theirs'.
एतदीय	masc. neut.,	एतदीया	fem.	'belonging to this (person or thing)'.
यदीय	masc. neut.,	यदीया	fem.	'belonging to whom or which'.
स्व	masc. neut.,	स्वा	fem.	'one's own'.
स्वीय	masc. neut.,	स्वीया	fem.	
स्वकीय	masc. neut.,	स्वकीया	fem.	

§ 190. All these possessive pronouns, except स्व, are declined regularly like कान्त (§ 131) and नदी (§ 141). स्व follows § 199.

8.—*Correlative Pronouns.*

§ 191. Correlative pronouns are derived from the bases of the pronouns तद्, एतद्, इदम्, यद् and किम्.

Base: तद्	एतद्	इदम्	यद्	किम्
तावत्	एतावत्	इयत्	यावत्	कियत्
'so much'.	'so much'.	'so much'.	'as much'.	'how much?'
तति	———	———	यति	कति
'so many'.			'as many'.	'how many?'
तादृश्	एतादृश्	ईदृश्	यादृश्	कीदृश्
or	or	or	or	or
तादृश	एतादृश	ईदृश	यादृश	कीदृश
'such like'.	'such like'.	'such like'.	'what like'.	'what like?'

§ 192. तावत्, एतावत् and यावत् follow Declension VIII. (§ 109). इयत् and कियत् are declined similarly (Masc. Sing. N. इयान्, Ac. इयन्तम्, I. इयता; Fem. इयती). तति, यति, and कति are declined only in the Plural; they take no termination in the N. and Ac., in the remaining cases they follow अग्नि (§ 136); *e. g.* N. and Ac. तति, I. ततिभिः &c.—तादृश्, एतादृश् &c. follow Decl. II. (§ 76); *e. g.* Masc. Sing, N. तादृक्, Ac. तादृशम् &c.—तादृश, एतादृश &c. are in the Masc. and Neut. declined like कान्त (§ 131); in the Fem. the suffix ई is added, *e. g.* तादृश, Fem. base तादृशी, and the base is then declined like नदी (§ 141).

9.—*Reciprocal Pronouns.*

§ 193. The reciprocal pronouns अन्योन्य, इतरेतर, परस्पर 'each other' 'one another' appear commonly only in the Accusative or adverbial form अन्योन्यम्, इतरेतरम्, परस्परम्, or as first members of compounds; *e. g.* अन्योन्यसंयोग इतरेतरयोग, परस्परसंबन्ध 'mutual union'. But other forms occur occasionally; *e. g.* Sing. I. अन्योन्येन; G. अन्योन्यस्य; L. अन्योन्यस्मिन्; Ab. परस्परात्; G. परस्परस्य.

10—*Pronominal Adverbs.*

§ 194. The pronominal adverbs which are most commonly used are derived from the bases of the pronouns तद्, इदम् (special base for several forms अ), यद्, and किम् (in some adverbs कु):

Bases.	तद्	इदम् (अ)	यद्	किम् (कु)
1.	ततः 'thence, thereupon, therefore'.	इतः, अतः 'hence, therefore'.	यतः 'whence, since, because'.	कुतः 'whence? why? how?'
2.	तत्र 'there'.	अत्र 'here'.	यत्र 'where'.	कुत्र, क्व 'where?'
3.	तथा 'thus'.	इत्थम् 'thus'.	यथा 'as'.	कथम् 'how?'
4.	तदा, तदानीम् 'then, at that time'.	इदानीम् 'now'.	यदा 'when'.	कदा 'when'?
5.	तर्हि 'then, therefore'.		यर्हि 'when'.	कर्हि 'when?'

11.—*Pronominal Adjectives.*

§ 195. अन्य 'another', अन्यतर 'either of two', इतर 'other', and एकतम 'one of many', are in all the three genders declined like यद् (§ 182); *e.g.*

Sing. N. Masc. अन्यः; Fem. अन्या; Neut. अन्यत्.
D. „ अन्यस्मै; „ अन्यस्यै; „ अन्यस्मै.
Plur. N. „ अन्ये; „ अन्याः; „ अन्यानि, &c.

अन्यतम 'one of many' is declined like कान्त (§ 131).

§ 196. सर्व 'every, all', विश्व 'every, all', सम when conveying the sense 'all', सिम 'all', एकतर 'one of two', follow the same declension, except in the N. Ac. Sing. of the neuter gender where they follow कान्त; *e. g.*

Sing. N. Masc. सर्वः; Fem. सर्वा; Neut. सर्वम्.
D. „ सर्वस्मै; „ सर्वस्यै; „ सर्वस्मै.
Plur. N. „ सर्वे; „ सर्वाः; „ सर्वाणि, &c.

§ 197. उभय 'both' has according to the best authorities no Dual; in the Sing. and Plur. Masc. and Neut. it is declined like सर्व. The Fem. is उभयी, declined like नदी (§ 141).—उभ 'both' is invariably dual and declined like कान्त (§ 131.)—

§ 198. नेम 'half', is declined like सर्व; but the N. Plur. Masc. is नेमे or नेमाः.

§ 199. अधर 'lower, inferior', अन्तर 'outer', अपर 'other', अवर 'posterior, western', उत्तर 'superior, northern, subsequent', दक्षिण 'right, southern' (—not दक्षिण 'clever', which follows कान्त throughout), पर 'subsequent', पूर्व 'prior, eastern', and स्व 'own' are declined like सर्व, but they may in the Ab. and L. Sing. Masc. and Neut., and in the N. Plur., optionally follow कान्त (§ 131); *e. g.*

Masc. Sing. D. अधरस्मै; Ab. अधरस्मात् or अधरात्; Plur. N. अधरे or अधराः.

§ 200. अर्ध 'half', अल्प 'little, few', कतिपय 'some', and चरम 'last', follow कान्त throughout; but they may form the N. Plur. optionally like सर्व (§ 196) *e. g.*

Masc. Plur. N. अर्धाः or अर्धे.

कतिपय forms its Feminine कतिपया or कतिपयी, the latter declined like नदी.

CHAPTER VI.

NUMERALS AND THEIR DECLENSION.

§ 201. *Cardinals and Ordinals:*

(*a*)

1	१	एक 'one'.	प्रथम *m. n.* प्रथमा *f.* 'first'.
2	२	द्वि	द्वितीय, °या
3	३	त्रि	तृतीय, °या
4	४	चतुर्	चतुर्थ, °र्थी; or तुरीय, °या; or °तुर्य, °र्या
5	५	पञ्चन्	पञ्चम, °मी
6	६	षष्	षष्ठ, °ष्ठी
7	७	सप्तन्	सप्तम, °मी
8	८	अष्टन्	अष्टम, °मी
9	९	नवन्	नवम, °मी
10	१०	दशन्	दशम, °मी
11	११	एकादशन्	एकादश, °शी
12	१२	द्वादशन्	द्वादश, °शी
13	१३	त्रयोदशन्	त्रयोदश, °शी
14	१४	चतुर्दशन्	चतुर्दश, °शी
15	१५	पञ्चदशन्	पञ्चदश, °शी
16	१६	षोडशन्	षोडश, °शी
17	१७	सप्तदशन्	सप्तदश, °शी
18	१८	अष्टादशन्	अष्टादश, °शी
19	१९	नवदशन् or एकोनविंशति or ऊनविंशति or एकान्नविंशति	नवदश, °शी; or एकोनविंश, °शी, °शतितम, °मी; or ऊनविंश, °शी, °शतितम, °मी; or एकान्नविंश, °शी, °शतितम, °मी.

20	२०	विंशति *f.*	विंश, °शी or विंशतितम, °मी
22	२२	द्वाविंशति only.	द्वाविंश, °शी, or °शतितम, °मी
23	२३	त्रयोविंशति only.	त्रयोविंश, शी, ,, ,, ,,
26	२६	षड्विंशति	षड्विंश, °शी, ,, ,, ,,
28	२८	अष्टाविंशति only.	अष्टाविंश, °शी, ,, ,, ,,
30	३०	त्रिंशत् *f.*	त्रिंश, °शी or त्रिंशत्तम, °मी
32	३२	द्वात्रिंशत् only.	
33	३३	त्रयस्त्रिंशत् only.	
36	३६	षट्त्रिंशत्	
38	३८	अष्टात्रिंशत् only.	
40	४०	चत्वारिंशत् *f.*	चत्वारिंश, °शी or चत्वारिंशत्तम, °मी
42	४२	द्वाचत्वारिंशत् or द्विचत्वारिंशत्	
43	४३	त्रयश्चत्वारिंशत् or त्रिचत्वारिंशत्	
46	४६	षट्चत्वारिंशत्	
48	४८	अष्टाचत्वारिंशत् or अष्टचत्वारिंशत्	
50	५०	पञ्चाशत् *f.*	पञ्चाश, °शी or पञ्चाशत्तम, °मी
52	५२	द्वापञ्चाशत् or द्विपञ्चाशत्	
53	५३	त्रयःपञ्चाशत् or त्रिपञ्चाशत्	
54	५४	चतुष्पञ्चाशत् (§ 37 *note*).	
56	५६	षट्पञ्चाशत्	

58	५८	अष्टापञ्चाशत् or अष्टपञ्चाशत्	
60	६०	षष्टि *f.*	षष्टितम, °मी
61	६१	एकषष्टि	एकषष्ट, °ष्टी or एकषष्टितम, °मी
62	६२	द्वाषष्टि or द्विषष्टि	
63	६३	त्रयःषष्टि or त्रिषष्टि	
66	६६	षट्षष्टि	
68	६८	अष्टाषष्टि or अष्टषष्टि	
70	७०	सप्तति *f.*	सप्ततितम, °मी.
71	७१	एकसप्तति	एकसप्तत, °ती or एकसप्ततितम, °मी.
72	७२	द्वासप्तति or द्विसप्तति	
73	७३	त्रयःसप्तति or त्रिसप्तति	
76	७६	षट्सप्तति	
78	७८	अष्टासप्तति or अष्टसप्तति	
80	८०	अशीति *f.*	अशीतितम, °मी.
81	८१	एकाशीति	एकाशीत, °ती or एकाशीतितम, °मी
82	८२	द्व्यशीति only.	
83	८३	त्र्यशीति only.	
86	८६	षडशीति	
90	९०	नवति *f.*	नवतितम, °मी
91	९१	एकनवति	एकनवत, °ती or एकनवतितम, °मी

92	९२ द्वानवति or द्विनवति	
93	९३ त्रयोनवति or त्रिनवति	
96	९६ षण्णवति	
98	९८ अष्टानवति or अष्टनवति	
100	१०० शत *n.*	शततम, °मी.
200	२०० द्विशत *n.* or द्वे शते	द्विशततम, °मी
300	३०० त्रिशत *n.* or त्रीणि शतानि	
1000	१,००० सहस्र *n.* or दश-शत *n.* or दशशती *f.*	सहस्रतम, °मी
10,000	१०,००० अयुत *n.*	
100,000	१,००,००० लक्ष *n.* लक्षा *f.*	

(*b*) The cardinal numbers from 21 to 99 not given in this list are formed by prefixing the word for the unit in accordance with the rules of Sandhi to the words for 20, 30, &c.; before doing this, final न् of the unit is dropped. But to denote 29, 39, &c., एकोन or ऊन or एकान्न may be prefixed to the words for the higher numbers 30, 40, &c. *E. g.* 21=1+20=एकविंशति; 25 = 5 + 20=पञ्चन् + विंशति = पञ्चविंशति; 88 = 8 + 80 = अष्टन् + अशीति = अष्ट + अशीति = अष्टाशीति; 59=9+50= नवपञ्चाशत्, or=60—1=एकोनषष्टि, ऊनषष्टि, or एकान्नषष्टि. The numbers for 400, 500, &c., are formed like those for 200 and 300; here too final न् of the unit is dropped. *E. g.* 700=7 × 100=सप्तशत or सप्त शतानि. The ordinal numbers not given in the list are always formed from the corresponding cardinals like the ordinals immediately preceding them, which are given in the list; *e. g.* the 88th =अष्टाशीत, ती or अष्टाशीतितम, मी.

§ 202. The cardinal numbers between 100 and 200, 200 and 300, &c., are commonly expressed by means of अधिक 'exceeded by'; *e. g.* पञ्चाधिकं शतम् or पञ्चाधिकशतम्, '100 exceeded by 5', *i. e.* 105; पञ्चदशा-

धिकं शतम् or पञ्चदशाधिकशतम्, 115; पञ्चाशदधिकं शतम् or पञ्चाशदधिकशतम्, 150. Similarly ऊन is used to denote 'diminished by'; *e. g.* पञ्चोनं शतम् or पञ्चोनशतम्, '100 diminished by 5', *i. e.* 95.

§ 203. In order to denote the cardinal numbers 111—159, 211—259, &c., one may derive from the cardinals एकादशन् 11, &c., an adjective which is formally the same as the shorter form of the corresponding ordinal, and make it agree with the cardinal for 100, 200, &c., in gender, number, and case; *e. g.* पञ्चदशं शतम् 115; पञ्चाशं शतम् 150; पञ्चदशं द्विशतम् 215, &c.

Declension of the Cardinals and Ordinals.

§ 204. The cardinals for 1—19 are adjectives; those from 20 (including एकोनविंशति, &c.), are substantives, agreeing in case with the noun numbered by them, or requiring the latter to be put in the Genitive case. *E. g.* तिसृभिर्नारीभिः 'by three women'; but विंशत्या नारीभिः or विंशत्या नारीणाम् 'by 20 women'.

§ 205. एक 'one' (Plur. 'some') is declined in the Sing. and Plur. in all the three genders, and follows the declension of सर्व (§ 196); *e. g.*

Sing. N.	एकः *m.*,	एका *f.*,	एकम् *n.*
D.	एकस्मै *m.*,	एकस्यै *f.*,	एकस्मै *n.*
Plur. N.	एके *m.*,	एकाः *f.*,	एकानि *n.*

§ 206. द्वि 'two' is declined only in the Dual.

N. V. Ac. द्वौ *m.* द्वे *f.* द्वे *n.*

I. D. Ab. द्वाभ्याम् *m. f. n.*

G. L. द्वयोः *m. f. n.*

§ 207. त्रि 'three' and चतुर् 'four' are declined in the Plur. in all the three genders.

	Masc.		Fem.		Neut.	
N. V.	त्रयः	चत्वारः	तिस्रः	चतस्रः	त्रीणि	चत्वारि
Ac.	त्रीन्	चतुरः	तिस्रः	चतस्रः	त्रीणि	चत्वारि
I.	त्रिभिः	चतुर्भिः	तिसृभिः	चतसृभिः	त्रिभिः	चतुर्भिः
D. Ab.	त्रिभ्यः	चतुर्भ्यः	तिसृभ्यः	चतसृभ्यः	त्रिभ्यः	चतुर्भ्यः
G.	त्रयाणाम्	चतुर्णाम्	तिसृणाम्	चतसृणाम्	त्रयाणाम्	चतुर्णाम्
L.	त्रिषु	चतुर्षु	तिसृषु	चतसृषु	त्रिषु	चतुर्षु

§ 208. पञ्चन् 'five', सप्तन् 'seven', नवन् 'nine' and the following cardinals up to नवदशन् have one form only for all the three genders, and are declined in the Plural, thus: N. V. Ac. पञ्च; I. पञ्चभिः; D. Ab. पञ्चभ्यः; G. पञ्चानाम्, L. पञ्चसु.

§ 209. षष् 'six' has one form for all the three genders and is declined in the Plural, thus: N. V. Ac. षट्; I. षड्भिः; D. Ab. षड्भ्यः; G. षण्णाम्; L. षट्सु or षट्त्सु.

§ 210. अष्टन् 'eight' has one form for all the three genders and is declined in the Plural, thus:—

N. V. Ac.	अष्ट	or	अष्टौ
I.	अष्टभिः	or	अष्टाभिः
D. Ab.	अष्टभ्यः	or	अष्टाभ्यः
G.	अष्टानाम्		
L.	अष्टसु	or	अष्टासु

§ 211. The cardinals from एकोनविंशति, &c., 19, विंशति 20, to नवनवति 99, are feminine substantives, and follow as such Decl. XIII., or II.; *e. g.* N. विंशतिः 20, पञ्चाशत् 50; Ac. विंशतिम्, पञ्चाशतम्; I. विंशत्या, पञ्चाशता &c.—शत 100, &c., follow कान्त (§ 131).

§ 212. The ordinals follow in Masc. and Neut. कान्त (§ 131), in the Feminine either कान्ता, or नदी (§ 141). But प्रथम 'the first' may optionally form the N. Plur., and द्वितीय and तृतीय may optionally form the D. Ab. and L. Sing. like सर्व (§ 136); *e. g.*

Sing. N.	प्रथमः	*m.*	प्रथमा	*f.*	प्रथमम्	*n.*
D.	प्रथमाय	*m.*	प्रथमायै	*f.*	प्रथमाय	*n.*
Plur. N.	प्रथमाः or प्रथमे	*m.*	प्रथमाः	*f.*	प्रथमानि	*n.*
Sing. N.	द्वितीयः	*m.*	द्वितीया	*f.*	द्वितीयम्	*n.*
D.	द्वितीयाय or द्वितीयस्मै	*m.*	द्वितीयायै or द्वितीयस्यै	*f.*	द्वितीयाय *n.* or द्वितीयस्मै	*n.*
Plur. N.	द्वितीयाः	*m.*	द्वितीयाः	*f.*	द्वितीयानि	*n.*

§ 213. *Numeral Adverbs and other Numeral Derivatives :—*

(*a*) सकृत् 'once'; द्विः 'twice'; त्रिः 'thrice'; चतुः 'four times'; पञ्चकृत्वः 'five times'; षट्कृत्वः 'six times', &c.

(*b*) एकधा 'in one way'; द्विधा or द्वेधा 'in two ways'; त्रिधा or त्रेधा 'in three ways'; चतुर्धा 'in four ways'; पञ्चधा 'in five ways'; षोढा or षड्धा 'in six ways', &c.

(*c*) एकशः 'singly, by ones'; द्विशः 'two and two, by twos'; त्रिशः 'three and three, by threes', &c.

(*d*) द्वय *m. n.*, द्वयी *f.*, or द्वितय *m. n.*, द्वितयी *f.* 'twofold, consisting of two parts';

त्रय *m. n.*, त्रयी *f.*, or त्रितय *m. n.*, त्रितयी *f.* 'threefold, consisting of three parts';

चतुष्टय *m. n.*, चतुष्टयी *f.* 'fourfold, consisting of four parts';

पञ्चतय *m. n.*, पञ्चतयी *f.* fivefold, consisting of five parts', &c.

The adjectives are declined regularly in the Masc. and Neut. like कान्त (§ 131), in the Fem. like नदी (§ 141); but in the N. Plur. Masc. they may optionally follow सर्व (§ 196); *e. g.*

Sing. N. द्वयः *m;* द्वयी *f.;* द्वयम् *n.*

Plur. M. द्वयाः or द्वये *m.;* द्वय्यः *f.;* द्वयानि *n.*

(*e*) द्वय *n.* or द्वयी *f.* or द्वितय *n.* 'a pair'.

त्रय *n.* or त्रयी *f.* or त्रितय *n.* 'a triad, or collection of three'.

चतुष्टय *n.* 'a collection of four'.

पञ्चत् *f.* 'a pentad, or collection of five.'

षट्क *n.* 'a collection of six'.

दशत् *f.* 'a decad, or collection of ten', &c.

CHAPTER VII.

CONJUGATION OF VERBS.

§ 214. Verbs are given in the dictionary in the form of **roots** *e. g.* भू 'to be', अद् 'to eat', &c.

§ 215. (*a*) Conjugation consists in making the verbal root undergo certain modifications, and in the addition to it of certain prefixes and terminations, which denote the various persons, numbers, voices, tenses, and moods, and by which primitive verbs are distinguished from derivative verbs.

(*b*) Some tenses are formed by means of auxiliary verbs (**Periphrastic** tenses).

§ 216. (*a*) Verbs have **three numbers,** a **singular** number, a **dual** number, and a **plural** number, and in each number **three persons,** a **first** person, a **second** person, and a **third** person. The dual number denotes, as it does in declension, 'two'.

(*b*) The terminations which denote the persons in the different numbers are called **personal terminations.**

§ 217. Verbs have **seven Tenses**: a **Present** tense; three past tenses, *viz.* **Imperfect, Perfect,** and **Aorist**; two future tenses, *viz.* a **Simple Future**; and a **Periphrastic Future**; and a **Conditional** tense.—The Perfect and the Aorist are each formed in two ways (**Reduplicated** Perfect and **Periphrastic** Perfect, **Radical** Aorist and **Sibilant** Aorist), but in either tense these two forms convey the same meaning. The Simple Future and the Periphrastic Future, on the other hand, are two separate tenses, conveying distinctly different meanings.

§ 218. (*a*) The present tense distinguishes **three Moods,** a Present **Indicative** (commonly called **Present**), a Present **Potential** or **Optative** (commonly called **Potential** or **Optative**), and a Present **Imperative** (commonly called **Imperative**). The Imperfect and the Aorist distinguish each an **Indicative** and a **Subjunctive.** The remaining tenses have only an Indicative. There exists besides, the **Benedictive,** which might be considered as a Potential of the Aorist but is usually treated as a separate tense.

(*b*) The **Subjunctive** of the Imperfect and of the Aorist is, in classical Sanskrit, used only after the prohibitive particle मा and after मा स्म. It differs from the indicative only by the absence of the Augment which is prefixed in the indicative; *e. g.*

rt. भू 'to be'; Impf. Ind. अभवत्; Subj. भवत्.
" Aor. Ind. अभूत्; Subj. भूत्,
rt. इष् 'to wish'; Impf. Ind ऐच्छत्; Subj. इच्छत्.
मा भूत्, मा स्म भवत्, 'he should not be'.

In the following, it will be unnecessary to treat separately of the Impf. Subj. and Aor. Subj., and the terms Imperfect and Aorist will be used for the Impf. Ind. and Aor. Ind. only. For the meaning of the tenses and moods the student is referred to Chapter X.

§ 219. A table showing the tenses and moods which are in use in classical Sanskrit:—

	A	B	C	D
	Indicative.	**Subjunctive.**	**Potential.**	**Imperative.**
1.	Present	———	Present.	Present.
2.	Imperfect.	Imperfect.	———	———
3.	Perfect.	———	———	———
	(*a*) Reduplicated.			
	(*b*) Periphrastic.			
4.	Aorist.	Aorist.	**Benedictive.**	———
	(*a*) Radical.			
	(*b*) Sibilant.			
5.	Simple Future.	———	———	———
6.	Periphr. Future.	———	———	———
7.	Conditional.	———	———	———

§ 220. The conjugation of verbs is divided into :—

I. Conjugation of **Primitive Roots**; and

II. Conjugation of **Derivative Verbal Bases.**

The Conjugation of derivative verbal bases is subdivided into:—

1. Conjugation of **roots of the tenth (churâdi) class** and of the **Causal.**
2. Conjugation of the **Desiderative.**
3. Conjugation of the **Frequentative.**
4. Conjugation of **Nominal Verbs.**

I.—CONJUGATION OF PRIMITIVE ROOTS.

§ 221. Primitive Roots are the roots contained in the **first nine** classes of the collections of roots compiled by the native grammarians. They differ from derivative verbal bases in this:—in the case of derivative verbal bases the personal terminations and the characteristic marks of the various tenses and moods are generally added to a **verbal base,** derived from a root (or from a nominal base) by the addition of certain letters or other modifications which remain throughout in all tenses and moods; in the case of primitive roots the personal terminations and the characteristic marks of the various tenses and moods are (with some modifications in the Present and Imperfect) combined with the **root** itself. *E. g.*

Prim. root.	Causal Base.	Desid. Base.	Rt. of cl. X. चुर् 'to steal'.
या 'to go';	यापि 'to cause to go';	यियास 'to wish to go'.	Deriv. Base चोरि.
Pres. Ind. याति *yâ-ti*;	यापयति *yâpaya-ti*;	यियासति *yiyâsa-ti*;	चोरयति *choray-a-ti.*
Sim. Fut. यास्यति *yâ-sya-ti.*	यापयिष्यति *yâpay-i-shya-ti.*	यियासिष्यति *yiyâs-i-shya-ti.*	चोरयिष्यति *choray-i-shya-ti.*

§ 222. Primitive roots are conjugated in **three Voices**, *viz.* :—

(*a*) In the **Parasmaipada** or 'active voice' (literally 'voice for another');

(*b*) In the **Âtmanepada** or 'reflective voice' (literally 'voice for one's self'); and

(*c*) In the **Passive** voice.

§ 223. In the Perfect, the Aorist, the two Futures, the Conditional, and the Benedictive, the formation of the Passive voice is generally the same as that of the Âtmanepada or reflective voice. In the three moods of the Present tense, however, and in the Imperfect, the formation of the Âtmanepada differs from that of the Passive, and it is therefore necessary to separate the conjugation of the Passive from that of the Parasmaipada and Âtmanepada.

I.—THE PARASMAIPADA AND ÂTMANEPADA.

§ 224. Many roots are throughout all tenses and moods conjugated both in Parasmaipada and in Âtmanepada, others only in one voice; others again are conjugated in one voice, but they also form some tenses in the other voice; some are restricted to one voice or the other according as certain prepositions are prefixed to them.

§ 225. The Parasmaipada may be said to be used, when the fruit or consequence of the action expressed by the verb accrues to another person or thing than the Agent, whereas the Âtmanepada is employed when the fruit or consequence of the action expressed by the verb accrues to the agent; *e. g.* कृ 'to do'; Pres. Ind. Par. करोति 'he does' (for somebody else), Âtm. कुरुते 'he does' (for himself). यज् 'to sacrifice, Pres. Ind. Par. यजति (the priest) sacrifices (for somebody else); Âtm. यजते (the sacrificer) sacrifices (for himself). दा 'to give'; Pres. Ind. Par. ददाति 'he gives'; आदा 'to take'; Pres. Ind. Âtm. आदत्ते 'he takes'. This rule is, however, by no means universally valid, and the right use of the two voices must be learnt from the practice of the best writers or from the dictionary.

§ 226. The Parasmaipada and Âtmanepada are formally distinguished by two sets of **Personal Terminations**, one of which is added in the Parasmaipada, whereas the other set is always added in the Âtmanepada.

§ 227. The following table contains the personal terminations which with some modifications, are added in the various tenses and moods in Parasmaipada and Âtmanepada. The first column contains the personal terminations of the Present Indicative and of the Simple Future, the second those of the Imperfect, the Present Potential, the Aorist, the Conditional, and the Benedictive; the third those of the Reduplicated Perfect, and the fourth those of the Present Imperative.

Personal terminations of the various tenses and moods in Parasmaipada and Âtmanepada.

		I. Pres. Ind. & Simple Fut.		II. Imerf., Pres Pot., Aorist, Condit. & Benedict.		III. Redupl. Perfect.		IV. Pres. Imperat.	
		Par.	Âtm.	Par.	Âtm.	Par.	Âtm.	Par.	Âtm.
Sing.	1.	मि	ए	अम्	इ	अ	ए	आनि	ऐ
	2.	सि	से	:(स्)	थाः (थास्)	थ	से	धि	स्व
	3.	ति	ते	त्	त	अ	ए	तु	ताम्
Dual.	1.	वः (वस्)	वहे	व	वहि	व	वहे	आव	आवहै
	2.	थः (थस्)	आथे	तम्	आथाम्	अथुः	आथे	तम्	आथाम्
	3.	तः (तस्)	आते	ताम्	आताम्	अतुः	आते	ताम्	आताम्
Plur.	1.	मः (मस्)	महे	म	महि	म	महे	आम	आमहै
	2.	थ	ध्वे	त	ध्वम्	अ	ध्वे	त	ध्वम्
	3.	अन्ति	अन्ते	अन्	अन्त	उः	इरे	अन्तु	अन्ताम्

Note :—Terminations beginning with consonants may be called **consonantal terminations**, terminations beginning with vowels **vowel-terminations.**

Augment and Reduplication.

§ 228. In order to save repetition, we give here the general rules concerning the Augment and the Reduplication of roots.

§ 229. (*a*) The **Augment**, (*i. e.* 'increase') consists in the vowel अ, prefixed to the root ; *e. g.*

rt. तुद् 'to strike;' Impf. Par. अतुदत् *a-tudat.*

(*b*) When the augment अ is prefixed to a root commencing with a vowel, the result of the combination of the two vowels is the Vṛiddhi-vowel or Vṛiddhi-syllable (§ 10) of the radical vowel ; *e. g.*

rt. अत् 'to go'; Impf. Par. आतत्.
rt. आस् 'to sit'; Impf. Âtm. आस्त.
rt. ईक्ष् 'to see'; Impf. Âtm. ऐक्षत.
rt. उक्ष् 'to sprinkle'; Impf. Par. औक्षत्.
rt. ऊह् 'to comprehend'; Impf. Âtm. औहत.
rt. ऋष् 'to go'; Impf. Par. आर्षत्.
rt. एध् 'to grow'; Impf. Âtm. ऐधत.

(*c*) When one or more prepositions are prefixed to a root, the augment takes its place after the prepostion or prepositions and immediately before the root ; *e. g.*

rt. पत् with prep. उद्; Pres. Ind. Par. उत्पतति; Impf. Par. उदपतत् *ud-apatat*
" " " सम् and उद् ; Pres. Ind. Par. समुत्पतति ; Impf. Par. समुदपतत् *samud-apatat.*

(*d*) When the letter स् is prefixed to कृ 'to do,' or to कॄ 'to scatter' (§ 487, *c*), the augment takes its place immediately **before** the inserted स्; *e. g.* संस्कृ, Pres. Ind. Par. संस्करोति, Impf. समस्करोत्.

§ 230 (*a*) **Reduplication** consists in the doubling of the first vowel of a root together with any consonant that precedes it ; *e. g.*

rt. तुद् 'to strike'; reduplicated तुतुद्.
rt. दरिद्रा 'to be poor'; " ददरिद्रा.

(*b*) That portion of a reduplicated form which is prefixed to the root is called the **reduplicative syllable** ; *e. g.* the first तु in तुतुद् , or the first द in ददरिद्रा.

(*c*) Prepositions prefixed to reduplicated verbal forms take their places before the reduplicative syllable; *e. g.* rt. पत् with prep. सम् and उद्, Perf. Par. समुत्पपात *samut-papâta.*

(*d*) A reduplicated verbal form cannot be reduplicated again (see § 452.)

§ 231 (*a*) An aspirate letter of a root is in the reduplicative syllable represented by the corresponding unaspirate letter ; *e. g.*

rt. छिद् 'to split'; reduplicated चिच्छिद्. (§ 54.)
rt. धा 'to place'; „ दधा.
rt. भुज् 'to enjoy'; „ बुभुज्.

(*b*) A guttural by the corresponding palatal (guttural aspirate by palatal unaspirate); ह् by ज्; *e. g.*

rt. कम् 'to love'; reduplicated चकम्.
rt. गम् 'to go'; „ जगम्.
rt. खन् 'to dig'; „ चखन्.
rt. घस् 'to eat'; „ जघस्.
rt. हु 'to sacrifice'; „ जुहु.

(*c*) If a root commences with more consonants than one, only the first (or the letter which according to (*a*) and (*b*) ought to be substituted for it) is repeated in the reduplicative syllable; *e. g.*

rt. श्रु 'to hear'; reduplicated शुश्रु.
rt. भ्राज् 'to shine'; „ बभ्राज्.
rt. क्रम् 'to go'; „ चक्रम्.

(*d*) But if a root commences with a sibilant which is followed immediately by a surd consonant, this surd consonant or its representative must be repeated in the reduplicative syllable; (the letter स् prefixed to the roots कृ and कॄ (§ 487 *b*) is treated as part of the root); *e. g.*

rt. स्तम्भ् 'to support'; reduplicated तस्तम्भ्.
rt. स्था 'to stand'; „ तस्था.
rt. स्कन्द् 'to leap'; „ चस्कन्द्.

Rt. कृ with prep. सम्—संस्कृ; Perf Par. सञ्चस्कार.

(*e*) The reduplicative syllable must contain one of the three (short) vowels अ, इ, or उ; of these, (short) अ represents radical अ, आ, ऋ, ॠ, and ऌ; (short) इ radical इ, ई, ए, and ऐ; and (short) उ radical उ, ऊ, ओ, and औ; *e. g.*

rt. भ्राज् 'to shine'; reduplicated बभ्राज्.
rt. कृ 'to do'; „ चकृ.
rt. कॢप् 'to be fit'; „ चकॢप्.

rt. छिद् 'to split'; reduplicated चिच्छिद्.
rt. क्री 'to buy'; " चिक्री.
rt. वेप् 'to tremble'; " विवेप्.
rt. लू 'to cut'; " लुलू.
rt. ढौक् 'to approach'; " डुढौक्.

§ 232. Roots commencing with स्, followed by a vowel or a dental letter, and the roots स्मि, स्वप्, and स्विद् generally change their inital स् to ष् (स्त् to ष्ट्, स्थ् to ष्ठ्, and स्न् to ष्ण्) after any vowel of the reduplicative syllable except अ or आ. But this change does not take place in roots containing the vowel ऋ or ॠ. *E. g.* rt. सि, Redupl. Perf. सिषाय; rt. स्मि, सिष्मिये; rt. सिच्, सिषेच; rt. स्विद्, सिष्वेद; rt. सु, सुषाव; rt. स्वप्, सुष्वाप; rt. स्तु, तुष्टाव; rt. स्निह्, सिष्णेह; rt. स्नु, सुष्णाव.—But rt. स्कु, चुस्काव; rt. स्रु, सुस्राव; rt. स्फुट्, पुस्फोट &c.

Special and General Tenses.

§ 233. The Present tense in its three moods (Indicative, Potential, and Imperative) and the Imperfect are called **Special Tenses;** the remaining tenses and the Benedictive are called **General Tenses.**

This distinction is founded on the circumstance that in the Present and Imperfect the characteristic marks of the tenses and moods and the personal terminations are mostly added to a **special base,** derived from the root in various ways, while in the remaining tenses and moods those marks and terminations are combined with the root itself.

A.—Special Tenses.

Present (Indicative, Potential, Imperative) and Imperfect.

§ 234. The special base of the special tenses is formed in nine different ways. Accordingly all primitive roots have by the native grammarians been divided into **nine classes,** each class being denominated after the root which stands first in it.

§ 235. Formation of the Special Base in the nine classes:—

1. Special base of roots of the *first class* (भ्वादि *i. e.* 'commencing with भू'):

(*a*) अ is added to the root;

(*b*) The vowel of the root is gunated (§ 10), except when it is prosodially long (§ 8) and not final; (observe § 46); *e. g.*

बुध्	'to know'; special base	बोध.
भू	'to be'; „ „	भो + अ = भव. (§ 49.)
नी	'to lead'; „ „	ने + अ = नय.
ह्वे	'to call'; „ „	ह्वे + अ = ह्वय.
गै	'to sing'; „ „	गै + अ = गाय.
वद्	'to speak'; „ „	वद.
But निन्द्	'to blame'; „ „	निन्द.
कूज्	'to sing'; „ „	कूज.
मुर्छ्	'to faint'; „ „	मूर्छ.

2. Special base of roots of the *second class* (अदादि *i. e.* 'commencing with अद्'): the root remains unchanged; *i. e.*

अद्	'to eat'; special base	अद्.
दुह्	'to milk'; „ „	दुह्.
या	'to go'; „ „	या.

3. Special base of roots of the *third class* (जुहोत्यादि *i. e.* 'commencing with जुहोति *i. e.* हु'): the root is reduplicated according to §§ 230 and 231; but radical ऋ and ॠ are in the reduplicative syllable represented by इ, not by अ; *e. g.*

हु	'to sacrifice'; special base	जुहु.
दा	'to give'; „ „	ददा.
भृ	'to bear'; „ „	बिभृ.

4. Special base of roots of the *fourth class* (दिवादि *i. e.* 'commencing with दिव्'): य is added to the root (observe §§ 46 & 48); *e. g.*

नह्	'to bind'; special base	नह्य.
तुष्	'to be pleased'; „ „	तुष्य.
दिव्	'to play'; „ „	दीव्य.
जॄ	'to grow old'; „ „	जीर्य.

5. Special base of roots of the *fifth class* (स्वादि *i. e.* 'commencing with सु'): नु (changeable to णु by § 58) is added to the root; *e .g.*

सु 'to squeeze out'; special base सुनु.

आप् 'to obtain'; " " आप्नु.

धृष् 'to dare'; " " धृष्णु.

6. Special base of roots of the *sixth class* (तुदादि *i. e.* 'commencing with तुद्') अ is added to the root; (before this अ, final इ and ई become इय्, final उ and ऊ become उव्, final ऋ becomes रिय्, and final ॠ becomes इर्; §§ 45, 47, 48); *e. g.*

तुद् 'to strike'; special base तुद.

रि 'to go'; " " रिय.

नु 'to praise'; " " नुव.

मृ 'to die'; " " म्रिय.

कॄ 'to scatter'; " " किर.

7. Special base of roots of the *seventh class* (रुधादि *i. e.* 'commencing with रुध्'): a nasal homogeneous with the final consonant of the root (Anusvâra before sibilants and ह्) is inserted between the radical vowel and the final consonant, except in roots which already have a nasal for their penultimate letter; *e. g.*

रुध् 'to obstruct'; special base रुन्ध्.

युज् 'to join'; " " युञ्ज्.

पिष् 'to pound'; " " पिंष्.

But उन्द् 'to moisten'; " " उन्द्.

8. Special base of roots of the *eighth class* (तनादि *i. e.* 'commencing with तन्'): उ is added to the root; *e. g.*

तन् 'to stretch'; special base तनु

9. Special base of roots of the *ninth class* (क्र्यादि *i. e.* 'commencing with क्री'): नी (changeable to णी by § 58) is added to the root; before it a penultimate radical nasal is dropped; *e. g.*

यु 'to join'; special base युनी.

क्री 'to buy'; " " क्रीणी.

स्तम्भ् 'to support'; " " स्तभ्नी.

§ 236. Some roots form their special base in two or more ways; *e. g.* यु 'to join' belongs both to the second (*adâdi*) and to the ninth (*kryâdi*) class; Spec. base यु and युनी. क्रम् 'to go' belongs to the first (*bhvâdi*) and to the fourth (*divâdi*) class; Spec. base क्राम and क्राम्य (both irre-

gular). To which class or classes a root belongs, must be ascertained from the practice of the best writers or from the dictionary.

§ 237. **Unchangeable** *special base* and **changeable** *special base.* The special base of roots of the first (*bhvâdi*), fourth (*divâdi*), and sixth (*tudâdi*) classes (*i. e.* of those classes in which the special base ends in अ) remains, with some slight modifications, unchanged throughout all the forms of the special tenses and moods in Parasmaipada and Âtmanepada. The special base of the roots of the remaining six classes has generally two forms, a **strong** base and a **weak** base. Accordingly the conjugation of roots of the first, fourth, and sixth classes differs in the special tenses from that of roots of the second (*adâdi*), third (*juhotyâdi*), fifth (*svâdi*), seventh (*rudhâdi*), eighth (*tanâdi*), and ninth (*kryâdi*) classes.

(*a.*)—*Special Tenses of Roots with Unchangeable Special Base.*

(1*st*, 4*th*, and 6*th* classes.)

1.—Present Indicative.

§ 238. The personal terminations given in col. I. of § 227 are added to the special base; *e. g.*

rt. भू 1 cl. spec. B. भव; Pres. Ind. Par. भवति; Âtm. भवते.
rt. दिव् 4 cl. „ „ दीव्य; „ „ „ दीव्यति; „ दीव्यते.
rt. तुद् 6 cl. „ „ तुद; „ „ „ तुदति; „ तुदते.

§ 239. (*a*) Before terminations beginning with म् or व् the final अ of the special base is lengthened; *e. g.* 1 Sing. Par. भवामि.

(*b*). The final अ of the special base combines with initial (short) अ of a termination to (short) अ, and with (long) आ or ए to ए; *e. g.* 3 Plur. Par. भवन्ति; 1 Sing. Atm. भवे; 2 Du. Âtm. भवेथे.

2.—Present Potential.

§ 240. इ (changeable to इय् before vowel-terminations) is added to the special base, and to the base so modified the personal terminations given in col. II. of § 227 are added; *e. g.*

rt. भू 1 cl. sp. B. भव; Pot. P. भव +इ+त्=भवेत्; Â. भव +इ+त=भवेत.
rt. दिव् 4 cl. „ „ दीव्य; „ „ दीव्य+इ+त्=दीव्येत्; „ दीव्य+इ+त=दीव्येत.
rt. तुद् 6 cl. „ „ तुद; „ „ तुद +इ+त्=तुदेत्; „ तुद +इ+त=तुदेत.

§ 241. उः is substituted for the termination अन् of the 3 Plur. Par., अ for इ of the 1 Sing. Âtm., and रन् for अन्त of the 3 Plur. Âtm., *e. g.*

3 Plur. Par. भव+इय्+उः=भवेयुः.

1 Sing. Âtm. भव+इय्+अ =भवेय.

3 Plur. Âtm. भव+इ +रन्=भवेरन्.

3.—Present Imperative.

§ 242. The personal terminations given in col. IV. of § 227 are added to the special base; *e. g.*

rt. भू 1 cl. spec. B. भव; Imperat. Par. भवतु; Âtm. भवताम्.

rt. दिव् 4 cl. „ „ दीव्य; „ „ दीव्यतु; „ दीव्यताम्.

rt. तुद् 6 cl. „ „ तुद; „ „ तुदतु; „ तुदताम्.

§ 243. (*a*) The termination धि of the 2 Sing. Par. is dropped; *e. g.* 2 Sing. Par. भव.

(*b*) The final अ of the special base combines with initial (short) अ of a termination to (short) अ, and with the initial आ of the terminations आथाम् and आताम् to ए; *e. g.* 3 Plur. Par. भवन्तु; 2 Du. Âtm. भवेथाम्; 3 Du. Âtm. भवेताम्.

(*c*) तात् may optionally be substituted for the terminations धि and तु of the 2 and 3 Sing. Par. when these two forms have a benedictive sense; *e. g.* भवतात् 'may you be!' 'may he be!'

4.—Imperfect.

§ 244. The special base receives the augment (§ 229), and the personal terminations given in col. II. of § 227 are added to it; *e. g.*

rt. भू 1 cl. spec. B. भव; Impf. Par. अभवत्; Âtm. अभवत.

rt. दिव् 4 cl. „ „ दीव्य; „ „ अदीव्यत्; „ अदीव्यत.

rt. तुद् 6 cl. „ „ तुद; „ „ अतुदत्; „ अतुदत.

§ 245. (*a*) Before terminations beginning with म् or व् the final अ of the special base is lengthened; *e.g.* 1 Du. Par. अभवाव; Âtm. अभवावहि.

(*b*) The final अ of the special base combines with initial (short) अ of a termination to (short) अ, and with (long) आ to ए *e. g.* 1 Sing. Par. अभवम्; 2 Du. Âtm. अभवेथाम्.

Paradigms.

§ 246. The Special Tenses of भू cl. 1 'to be;' दिव् cl. 4 (commonly only P.) 'to play;' तुद् cl. 6 'to strike.'

Root: भू दिव् तुद्

Spec. Base: भव दीव्य तुद

1.—*Present Indicative.*

		Parasmai.	Âtmane.	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Sing.	1.	भवामि	भवे	दीव्यामि	दीव्ये	तुदामि	तुदे
	2.	भवसि	भवसे	दीव्यसि	दीव्यसे	तुदसि	तुदसे
	3.	भवति	भवते	दीव्यति	दीव्यते	तुदति	तुदते
Dual.	1.	भवावः	भवावहे	दीव्यावः	दीव्यावहे	तुदावः	तुदावहे
	2.	भवथः	भवेथे	दीव्यथः	दीव्येथे	तुदथः	तुदेथे
	3.	भवतः	भवेते	दीव्यतः	दीव्येते	तुदतः	तुदेते
Plur.	1.	भवामः	भवामहे	दीव्यामः	दीव्यामहे	तुदामः	तुदामहे
	2.	भवथ	भवध्वे	दीव्यथ	दीव्यध्वे	तुदथ	तुदध्वे
	3.	भवन्ति	भवन्ते	दीव्यन्ति	दीव्यन्ते	तुदन्ति	तुदन्ते

2.—*Present Potential.*

		Parasmai.	Âtmane.	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Sing.	1.	भवेयम्	भवेय	दीव्येयम्	दीव्येय	तुदेयम्	तुदेय
	2.	भवेः	भवेथाः	दीव्येः	दीव्येथाः	तुदेः	तुदेथाः
	3.	भवेत्	भवेत	दीव्येत्	दीव्येत	तुदेत्	तुदेत
Dual.	1.	भवेव	भवेवहि	दीव्येव	दीव्येवहि	तुदेव	तुदेवहि
	2.	भवेतम्	भवेयाथाम्	दीव्येतम्	दीव्येयाथाम्	तुदेतम्	तुदेयाथाम्
	3.	भवेताम्	भवेयाताम्	दीव्येताम्	दीव्येयाताम्	तुदेताम्	तुदेयाताम्
Plur.	1.	भवेम	भवेमहि	दीव्येम	दीव्येमहि	तुदेम	तुदेमहि
	2.	भवेत	भवेध्वम्	दीव्येत	दीव्येध्वम्	तुदेत	तुदेध्वम्
	3.	भवेयुः	भवेरन्	दीव्येयुः	दीव्येरन्	तुदेयुः	तुदेरन्

3.—*Present Imperative.*

		Parasmai.	Âtmane.	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Sing.	1.	भवानि	भवै	दीव्यानि	दीव्यै	तुदानि	तुदै
	2.	भव or भवतात्	भवस्व	दीव्य or दीव्यतात्	दीव्यस्व	तुद or तुदतात्	तुदस्व
	3.	भवतु or भवतात्	भवताम्	दीव्यतु or दीव्यतात्	दीव्यताम्	तुदतु or तुदतात्	तुदताम्

	Parasmai.	Âtmane.	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Dual. 1.	भवाव	भवावहै	दीव्याव	दीव्यावहै	तुदाव	तुदावहै
2.	भवतम्	भवेथाम्	दीव्यतम्	दीव्येथाम्	तुदतम्	तुदेथाम्
3.	भवताम्	भवेताम्	दीव्यताम्	दीव्येताम्	तुदताम्	तुदेताम्
Plur. 1.	भवाम	भवामहै	दीव्याम	दीव्यामहै	तुदाम	तुदामहै
2.	भवत	भवध्वम्	दीव्यत	दीव्यध्वम्	तुदत	तुदध्वम्
3.	भवन्तु	भवन्ताम्	दीव्यन्तु	दीव्यन्ताम्	तुदन्तु	तुदन्ताम्

4.—*Imperfect.*

Sing. 1.	अभवम्	अभवे	अदीव्यम्	अदीव्ये	अतुदम्	अतुदे
2.	अभवः	अभवथाः	अदीव्यः	अदीव्यथाः	अतुदः	अतुदथाः
3.	अभवत्	अभवत	अदीव्यत्	अदीव्यत	अतुदत्	अतुदत
Dual. 1.	अभवाव	अभवावहि	अदीव्याव	अदीव्यावहि	अतुदाव	अतुदावहि
2.	अभवतम्	अभवेथाम्	अदीव्यतम्	अदीव्येथाम्	अतुदतम्	अतुदेथाम्
3.	अभवताम्	अभवेताम्	अदीव्यताम्	अदीव्येताम्	अतुदताम्	अतुदेताम्
Plur. 1.	अभवाम	अभवामहि	अदीव्याम	अदीव्यामहि	अतुदाम	अतुदामहि
2.	अभवत	अभवध्वम्	अदीव्यत	अदीव्यध्वम्	अतुदत	अतुदध्वम्
3.	अभवन्	अभवन्त	अदीव्यन्	अदीव्यन्त	अतुदन्	अतुदन्त

Irregular roots of the 1st, 4th and 6th classes.

§ 247. All roots of the 1st, 4th, and 6th classes form their special tenses from their special bases exactly like भू, दिव्, and तुद्, but some are irregular as far as the formation of their special base is concerned. Of these the more common are:—

First Class (*Bhvâdi*).

§ 248. (*a*) गुह् P. Â. 'to hide,' चम् P. (with prep. आ) 'to sip,' and ष्ठिव् P. 'to spit' lengthen their vowel; *e. g.* rt. गुह्, Spec. B. गूह, Pres. Ind. Par. गूहति.—क्रम् 'to go' does the same in Par.; Par. क्रामति, Âtm. क्रमते.—मृज् P. 'to wipe' (also cl. 2) substitutes Vṛiddhi for its vowel, and सद् P. 'to sit' (also cl. 6) changes it to ई; मार्जति, and सीदति. (क्रम् and ष्ठिव् also follow cl. 4; क्राम्यति below, and ष्ठीव्यति).

(*b*) दंश् P. 'to bite,' रञ्ज् P. Â. 'to colour,' सञ्ज् P. 'to adhere,' and

स्वञ्ज् Â. 'to embrace' drop their nasal; *e. g.* rt. दंश्, Spec. B. दश, Pres. Ind. Par. दशति; (रञ्ज् also follows cl. 4).

(c) गम्, P. Â. 'to go,' and यम्, P. 'to restrain' change their final to छ्; *e. g.* rt. गम्, Spec. B. गच्छ (§ 54), Pres. Ind. Par. गच्छति.—ऋ P. 'to go' forms ऋच्छ, Pres. Ind. ऋच्छति.

(*d*) ध्मा P. 'to blow' and म्ना P. 'to record' form धम and मन; Pres. Ind. धमति, मनति.

(*e*) घ्रा P. 'to smell,' पा P. 'to drink,' and स्था P. Â. 'to stand' form जिघ्र, पिब, and तिष्ठ; Pres. Ind. Par. जिघ्रति, पिबति, तिष्ठति.—The spec. base for दृश् P. 'to see' is पश्य; Pres. Ind. Par पश्यति.

(*f.*) दा P. 'to give,' सृ P. 'to run,' and शद् P. 'to fall,' form यच्छ, धाव, and शीय Âtm. respectively; *e. g.* यच्छति, धावति, शीयते.

(*g*) गुप् P. 'to guard' and धूप् P. 'to fumigate' add आय instead of अ; Pres. Ind. गोपायति and धूपायति. कम् Â. 'to love' forms कामय; Pres. Ind. कामयते.

Fourth Class (*Divâdi*).

§ 249. (*a*) Roots ending in अम्, and मद् P. 'to be intoxicated,' lengthen their vowel; भ्रम् P. 'to roam' does it optionally. *E. g.* rt. क्रम् P. 'to go,' Spec. B. क्राम्य, Pres. Ind. क्राम्यति; मद्, माद्यति; भ्रम्, भ्रम्यति or भ्राम्यति (or according to cl. 1 भ्रमति).

(*b*) मिद् P. 'to be unctuous' gunates its vowel; Spec. B. मेद्य; Pres. Ind. मेद्यति.

(*c*) जन् Â. 'to be born' forms जाय; Pres. Ind. जायते.

(*d*) Roots ending in ओ drop their ओ; *e. g.* rt. शो P. 'to sharpen,' Spec. B. श्य, Pres. Ind. श्यति.

(*e*) भ्रंश्, or भ्रंस् P. 'to fall,' and रञ्ज् P. Â. 'to colour,' drop their nasal; *e. g.* rt. भ्रंश्, Spec. B. भ्रश्य, Pres. Ind. भ्रश्यति.

(*f*) व्यध् P. 'to strike' substitutes इ for its radical य; Spec. B. विध्य, Pres. Ind. विध्यति.

Sixth Class (*Tudâdi*).

§ 250. (*a*) कृत् P. 'to cut,' मुच् P. Â. 'to loosen,' लिप् P. Â. 'to anoint,' लुप् P. Â. 'to break,' विद् P. Â. 'to find,' and सिच् P. Â. 'to sprinkle' insert a nasal before their final consonant; *e. g.* rt. कृत्, Spec. B. कृन्त, Pres. Ind. कृन्तति; मुञ्चति; लिम्पति &c.

(*b*) प्रछ् P. 'to ask,' भ्रज् P. Â. 'to fry,' and व्रश्च् P. 'to tear, substitute ऋ for their radical र; *e. g.* rt. प्रछ्, Spec. B. पृच्छ, Pres. Ind. पृच्छति.—व्यच् P. 'to surround' substitutes इ for य; Spec. B. विच; विचति.

(*c*) इष् P. 'to wish' forms इच्छ; Pres. Ind. इच्छति.

(*b.*)—*Special Tenses of Roots with Changeable Special Base.*

(*2nd, 3rd, 5th, 7th, 8th,* and *9th* classes).

§ 251. The special base of roots of the *2nd, 3rd, 5th, 7th, 8th,* and *9th,* classes has generally two forms, a **strong** and a **weak** base. The strong base is used in the **strong forms,** the weak base in the **weak forms.** The strong forms are—

(*a*) The three persons of the singular of the Pres. Indic. in Parasmai.
(*b*) The three persons of the singular of the Imperfect in Parasmai.
(*c*) All the first persons of the Pres. Imperative in Parasmai. and Âtmane.

(*d*) The *3rd* person singular of the Pres. Imperative in Parasmai.

All the remaining forms are weak.

§ 252. *Formation of the special strong base.* The weak base does not, in general, differ from the special base formed in accordance with the rules laid down in § 235. The strong base is derived from it thus:
(*a*) In roots of the *2nd* and *3rd* (*adâdi* and *juhotyâdi*) classes the radical vowel is gunated (except when it is prosodially long and not final); in roots consisting of two syllables the last vowel is gunated; *e. g.*

rt. इ	cl. 2. 'to go';	Spec. weak B. इ;	—Strong B.	ए.
rt. विद्	cl. 2. 'to know';	„ „ „ विद्;	— „ „	वेद्.
rt. द्विष्	cl. 2. 'to hate';	„ „ „ द्विष्;	— „ „	द्वेष्.
rt. दुह्	cl. 2. 'to milk';	„ „ „ दुह्;	— „ „	दोह्.
rt. जागृ	cl. 2. 'to wake';	„ „ „ जागृ;	— „ „	जागर्.
rt. भी	cl. 3. 'to fear';	„ „ „ बिभी;	— „ „	बिभे.
rt. भृ	cl. 3. 'to bear';	„ „ „ बिभृ;	— „ „	बिभर्.
rt. या	cl. 2. 'to go';	„ „ „ या;	— „ „	या.
rt. ईश्	cl. 2. 'to rule';	„ „ „ ईश्;	— „ „	ईश्.
rt. जन्	cl. 3. 'to bring forth';	„ „ „ जजन्;	— „ „	जजन्.

(*b*) Of roots of the *5th* and *8th* (*svâdi* and *tanâdi*) classes the final उ of the special base is gunated; *e. g.*

rt. सु cl. 5. 'to squeeze out'; Spec. weak B. सुनु; —Strong B. सुनो.
rt. धृष् cl. 5. 'to dare'; „ „ „ धृष्णु;— „ „ धृष्णो.
rt. तन् cl. 8. 'to stretch'; „ „ „ तनु; — „ „ तनो.

(c) In roots of the 7th (*rudhâdi*) class न *i. e. na* is substituted for the penultimate nasal of the special base; this न is liable to be changed to ण by § 58; *e. g.*

rt. रुध् cl. 7. 'to obstruct'; Spec. weak B. रुन्ध्; —Strong B. रुणध्.
rt. युज् cl. 7. 'to join'; „ „ „ युञ्ज;— „ „ युनज्.
rt. उन्द् cl. 7. 'to moisten'; „ „ „ उन्द्; — „ „ उनद्.

(d) Of roots of the 9th (*kryâdi*) class आ is substituted for the final ई of the special base; *e. g.*

rt. यु cl. 9. 'to join'; Spec. weak B. युनी; —Strong B. युना.
rt. क्री cl. 9. 'to buy'; „ „ „ क्रीणी; — „ „ क्रीणा.
rt. स्तम्भ् cl. 9. 'to support'; „ „ „ स्तभ्नी; — „ „ स्तभ्ना.

§ 253. *General rules of Sandhi* for the combination of final letters of the special (strong and weak) base with initial letters of terminations:

1. A final vowel of a special base combines with the initial vowel of a termination according to the rules of Sandhi in § 44 &c. Initial consonants of terminations after final vowels of special bases remain unchanged, except that the स् of the terminations सि, से, and स्व is changed to ष् after all vowels but आ (§ 59) and that the termination धि of the 2 Sing. Pres. Imperat. Par. is after all vowels (and semivowels) changed to हि; *e. g.*

या cl. 2. 'to go';	3 Plur.	Pres. Ind.	Par.	या+अन्ति=यान्ति
	2 Sing.	„ „	„	या+सि =यासि
	2 „	„ Imperat.	„	या+धि =याहि
इ cl. 2. 'to go';	2 „	„ Ind.	„	ए+सि =एषि
	2 „	„ Imperat.	„	इ+धि =इहि
चि cl. 5. 'to collect;'	1 „	„ „	„	चिनो+आनि=चिनवानि

§ 254. (2.) When final consonants of special bases meet with initial vowels, semivowels, or nasals of terminations, both the final letters of the bases and the initial letters of the terminations remain unchanged (§ 50); *e. g.*

युज् cl. 7. 'to join'; Strong base युनज्, Weak base युञ्ज्;

1. Sing. Pres. Ind. Âtm. युञ्ज् +ए =युञ्जे

1. Dual Pres. Ind. Par. युञ्ज् +वः=युञ्ज्वः

1. Sing. Pres. Ind. Par. युनज्+मि=युनज्मि

§ 255 (3.) When final consonants of special bases meet with initial त्, थ्, ध्, स्, or Visarga of terminantions, the rules laid down in § 51 &c. are observed. The following changes deserve special notice:

(*a*) The terminations: (स्) and त् of the 2 and 3 Sing. Impf. Par. are dropped (§ 52); at the same time—

final च् and ज् of the Spec. B. become क्;

final श् and ष् " " " " ट्;

final ह् of the Spec. B. becomes ट्; but in roots commencing with द् it becomes क् (observe § 53);

final र् of the Spec. B. becomes Visarga;

final त्, (थ्), द्, ध्, and स् of the Spec. B. become त् in the 3 person, and they may optionally become त् or Visarga in the 2 person; *e. g.*

3 Sing. Impf. Par. of हन् cl. 2=अहन्; of वच् cl. 2=अवक्; of युज् cl. 7=अयुनक्; of वश् cl. 2=अवट्; of द्विष् cl. 2=अद्वेट्; of लिह् cl. 2 =अलेट्; of दुह् cl. 2=अधोक्; of भृ cl. 3 (strong B. बिभर्) =अबिभः (*i. e.* अबिभर्).

3. Sing. Impf. Par. of शास् cl. 2=अशात्; of भिद् cl. 7=अभिनत्: of रुध् cl. 7=अरुणत्.

2 Sing. Impf. Par. of शास्=अशात् or अशाः; of भिद्=अभिनत् or अभिनः; of रुध्=अरुणत् or अरुणः.

(*b*) Before the स् of the terminations सि, से and स्व—

final च्, ज्, श्, ष्, क्ष्, and ह् of the Spec. B. are changed to क् (observe § 53), after which the initial स् of the termination becomes ष् (§ 59);

final त्, (थ्), द्, and ध् become त् (§ 51);

final न् becomes Anusvâra;

final र् and स् remain unchanged, but स् after र् is changed to ष् *e.g.*

2 Sing. Pres. Ind. Par. of युज्=युनक्षि; of द्विष्=द्वेक्षि; of दुह्=धोक्षि; of रुध्=रुणत्सि; of हन=हंसि; of भृ=बिभर्षि; of शास्=शास्सि.

2 Sing. Pres. Imperat. Âtm. of चक्ष् cl. 2=चक्ष्व.

(*c*) Before terminations commencing with त् and थ्—

final च् and ज् become क्;

final त्, (थ्), and द् become त् (§ 51); final ध् combines with the initial त् and थ् to द्ध (§ 55);

final ड् is changed to ट् (§ 51); final ष् remains unchanged, and final श् and क्ष् are changed to ष्; after ट् and ष् the initial त् and थ् become ट् and ठ् respectively (§ 56);

final ह् of roots commencing with द् combines with the initial त् and थ् to ग्ध्; final ह् of other roots combines with त् and थ् to ढ, before which short vowels (except ऋ) are lengthened; *e. g.*

3 Dual Pres. Ind. Par. of युज्=युक्तः; of विद् cl. 2 'to know'= वित्तः; of रुध्=रुन्द्धः;

3 Sing. Pres. Ind. Par. of हन्=हन्ति; of भृ=बिभर्ति; of शास्= शास्ति; of द्विष्=द्वेष्टि;

3 Sing. Pres. Ind. Âtm. of ईड् cl. 2.=ईट्टे;

2 Dual Pres. Ind. Par. of दुह्=दुग्धः; of लिह्=लीढः.

(*d*) Before terminations commencing with ध्—

final च् and ज् become ग्;

final त्, (थ्), द्, and ध् become द् (§ 51);

final ड्, श्, ष्, and क्ष् combine with ध् to ड्ढ्;

final स् is dropped;

final ह् of roots commencing with द् combines with ध् to ग्ध्; final ह् of other roots combines with ध् to ढ, before which short vowels (except ऋ) are lengthened; *e. g.*

2 Sing. Pres. Imperat. Par. of युज्=युङ्ग्धि; of रुध्=रुन्द्धि;

2 Plur. Pres. Ind. Âtm. of ईड् cl. 2=ईड्ढ्वे;

2 Sing. Pres. Ind. Imperat. Par. of द्विष्=द्विड्ढि;

2 Plur. Pres. Ind. Âtm. of चक्ष् cl. 2=चड्ढ्वे; of आस् cl. 2=आध्वे;

2 Sing. Pres. Imperat. Par. of दुह् दुग्धि; or लिह् लीढि.

Before terminations beginning with ध्व् the initial द् of roots ending in ह् (दिह् and दुह्) is changed to ध्; *e. g.*

2 Plur. Pres. Ind. Âtm. of दिह् cl. 2 धिग्ध्वे; but 2 Sing. Pres. Imperat. Par. दिग्धि.

1.—Present Indicative.

§ 256. The personal terminations given in col. I. of § 227 are added to the special strong base in strong forms, to the special weak base in weak forms (§ 251); *e. g.*

Root.	Sp.	Strong B.	1 Sing. Par.	Sp. Weak B.	1 Plur. Par.
द्विष्	cl. 2.	द्वेष्;	द्वेष्मि;	द्विष्;	द्विष्मः.
हु	cl. 3.	जुहो;	जुहोमि;	जुहु;	जुहुमः.
सु	cl. 5.	सुनो;	सुनोमि;	सुनु;	सुनुमः.
रुध्	cl. 7.	रुणध्;	रुणध्मि;	रुन्ध्;	रुन्ध्मः.
तन्	cl. 8.	तनो;	तनोमि;	तनु;	तनुमः.
क्री	cl. 9.	क्रीणा;	क्रीणामि;	क्रीणी;	क्रीणीमः.

§ 257. (*a*) The term. अन्ते of the 3 Plur. Âtm. loses its न् in all classes, and the term. अन्ति of the 3 Plur. Par. loses its न् after roots of the 3rd (*juhotyâdi*) class, and after the roots चकास्, जक्ष्, जागृ; दरिद्रा, and शास् of the 2nd (*adâdi*) class (compare § 106) ; *e. g.*

द्विष्, 3 Plur. Âtm. द्विषते. हु, 3 Plur. Par. जुह्वति. शास्, 3 Plur. Par. शासति.

(*b*) Final इ and ई, उ and ऊ, and ऋ of special weak bases of roots of the 2nd class are before vowel-terminations changed to इय्, उव्, and र् respectively; final इ and ई, उ, and ऋ of special weak bases of roots of the 3rd class are before vowel-terminations changed to य्, व्, and र्, the ई of ह्री cl. 3 (being preceded by two consonants) is changed to इय् *e.g.*

3 Plur. Par. of ब्रू cl. 2=ब्रुवन्ति; of जागृ cl. 2=जाग्रति; of भी cl. 3 =बिभ्यति; of ह्री cl. 3=जिह्रियति.

(*c*) The final उ of the special weak base of roots of the 5th (*svâdi*) class is before vowel-terminations changed to उव्, when it is preceded by more than one consonant; otherwise it is changed to व्; *e. g.*

3 Plur. Par. of आप्=आप्नुवन्ति; of सु=सुन्वन्ति.

(*d*) The final ई of the special weak base of roots of the 9th (*kryâdi*) class is dropped before vowel-terminations; *e. g.*

3 Plur. Par. of क्री=क्रीणन्ति.

(*e*) The final उ of the special weak base of roots of the 5th (*svâdi*) and 8th (*tanâdi*) classes may optionally be dropped before terminations beginning with व् or म्, provided उ be preceded by only one consonant; *e.g.*

1 Plur. Par. of सु=सुनुमः or सुन्मः, but of आप् only आप्नुमः.

2.—Present Potential.

§ 258. या is added to the special weak base in Parasmaipada, and ई (changeable to ईय् before vowel-terminations) to the special weak base in Âtmanepada; to the base so modified the personal terminations given

in col. II. of § 227 are added. Final vowels of the special weak base undergo before ई the changes specified in § 257 (*b*), (*c*), and (*d*). *E. g.*

Root.	Spec. Weak B.	3 Sing. Par.	3 Sing. Âtm.
द्विष् cl. 2.	द्विष्;	द्विष्यात्;	द्विषीत.
हु cl. 3.	जुहु;	जुहुयात्;	जुह्वीत.
सु cl. 5.	सुनु;	सुनुयात्;	सुन्वीत.
रुध् cl. 7.	रुन्ध्;	रुन्ध्यात्;	रुन्धीत.
तन् cl. 8.	तनु;	तनुयात्;	तन्वीत.
क्री cl. 9.	क्रीणी;	क्रीणीयात्;	क्रीणीत.

§ 259. (*a*) उः is substituted for the termination अन् of the 3 Plur. Par., अ for इ of the 1 Sing. Âtm., and रन् for अन्त of the 3 Plur. Âtm.

(*b*) The आ of the characteristic या is dropped before the termination उः of the 3 Plur. Par.; *e. g.*

द्विष्, 3 Plur. Par. द्विष्युः; 1 Sing. Âtm. द्विषीय; 3 Plur. Âtm. द्विषीरन्.

3.—Present Imperative.

§ 260. The personal terminations given in col. IV. of § 227 are added to the special strong base in strong forms, to the special weak base in weak forms (§ 251); *e. g.*

Root.		Sp. Strong B.	3 Sing. Par.	Sp. Weak B.	3 Sing. Âtm.
द्विष्	cl. 2.	द्वेष्;	द्वेष्टु;	द्विष्;	द्विष्टाम्.
हु	cl. 3.	जुहो;	जुहोतु;	जुहु;	जुहुताम्.
सु	cl. 5.	सुनो;	सुनोतु;	सुनु;	सुनुताम्.
रुध्	cl. 7.	रुणध्;	रुणद्धु;	रुन्ध्;	रुन्द्धाम्.
तन्	cl. 3.	तनो;	तनोतु;	तनु;	तनुताम्.
क्री	cl. 9.	क्रीणा;	क्रीणातु;	क्रीणी;	क्रीणीताम्.

§ 261. (*a*) The term. धि of the 2 Sing. Par. is (as stated in § 253) changed to हि after special bases ending in vowels (except in जुहुधि from हु) and semivowels. It is dropped after the special bases of roots of the 5th and 8th classes, when the final उ of these bases is preceded by only

one consonant. Roots of the 9th class that end in consonants substitute in the 2 Sing. Par. आन (or आण) for नीहि (or णीहि.) *E. g.*

या cl. 2, याहि; भृ cl. 3, बिभृहि;—सु cl. 5, Spec. weak base सुनु, 2 Sing. Par. सुनु; but आप् cl. 5, Spec. weak base आप्नु, 2 Sing. Par. आप्नुहि;—अश् cl. 9, Spec. weak base अश्नी, 2 Sing. Par. अशान (not अश्नीहि); but क्री, क्रीणीहि.

(*b*) The न् of the terminations अन्ताम् and अन्तु is dropped as in the Pres. Ind. (§ 257 *a*); *e. g.*

द्विष्, 3 Plur. Âtm. द्विषताम्; हु, 3 Plur. Par. जुह्वतु; शास्, 3 Plur. Par. शासतु.

(*c*) Final vowels of special weak bases are before vowel-terminations changed as in the Pres. Ind. (§ 257 *b*, *c*, *d*).

(*d*) तात् may optionally be substituted for the terminations हि and तु of the 2 and 3 Sing. Par. when these two forms have a benedictive sense. In both persons this तात् is added to the spec. weak base; *e. g.* आप् cl. 5, 2 or 3 Sing. Par. आप्नुतात् 'may you obtain!' 'may he obtain!'

4.—Imperfect.

§ 262. The special base receives the augment (§ 229), and the personal terminations given in col. II. of § 227 are added to the special strong base in strong forms, to the special weak base in weak forms (§ 251); *e. g.*

Root.		Sp. Strong B.	1 Sing Par.	Sp. Weak B.	1 Plur. Par.
द्विष्	cl. 2.	द्वेष्;	अद्वेषम्;	द्विष्;	अद्विष्म.
हु	cl. 3.	जुहो;	अजुहवम्;	जुहु;	अजुहुम.
सु	cl. 5.	सुनो;	असुनवम्;	सुनु;	असुनुम.
रुध्	cl. 7.	रुणध्;	अरुणधम्;	रुन्ध्;	अरुन्ध्म.
तन्	cl. 8.	तनो;	अतनवम्;	तनु;	अतनुम.
क्री	cl. 9.	क्रीणा;	अक्रीणाम्;	क्रीणी;	अक्रीणीम.

§ 263. (*a*) The term. अन्त of the 3 Plur. Âtm. loses its न् in all classes, and the term. अन् of the 3 Plur. Par. becomes उः after roots of the 3rd (*juhotyâdi*) class and after the roots चकास्, जक्ष्, जागृ, दरिद्रा, शास् and विद् of the 2nd (*adâdi*) class; उः is substituted for अन् also optionally after roots of the 2nd class that end in आ and after द्विष्. A final vowel of the special base is gunated before उः; a final आ is dropped. *E. g.*

द्विष् 3 Plur. Âtm. अद्विषत; शास् 3 Plur. Par. अशासुः; हु 3 Plur. Par. अजुहवुः; या 3 Plur. Par. अयान् or अयुः.

(*b*) The rules specified in § 257 (*b*), (*c*), (*d*), (*e*) apply also in the Imperfect.

Paradigms:

§ 264. The Special Tenses of द्विष् cl. 2 'to hate,' हु cl. 3 'to sacrifice,' सु cl. 5 'to squeeze out,' रुध् cl. 7 'to obstruct,' तन् cl. 8 'to stretch,' क्री cl. 9 'to buy.'

		Root: द्विष् cl. 2.		हु cl. 3.*
		Spec. St. Base: द्वेष्		जुहो
		Spec. W. Base: द्विष्		जुहु
	Parasmai.	Âtmane.	Parasmai.	Âtmane.
		1.—*Present Indicative.*		
Sing.	1 द्वेष्मि	द्विषे	जुहोमि	जुह्वे
	2 द्वेक्षि	द्विक्षे	जुहोषि	जुहुषे
	3 द्वेष्टि	द्विष्टे	जुहोति	जुहुते
Dual.	1 द्विष्वः	द्विष्वहे	जुहुवः	जुहुवहे
	2 द्विष्ठः	द्विषाथे	जुहुथः	जुह्वाथे
	3 द्विष्टः	द्विषाते	जुहुतः	जुह्वाते
Plur.	1 द्विष्मः	द्विष्महे	जुहुमः	जुहुमहे
	2 द्विष्ठ	द्विड्ढ्वे	जुहुथ	जुहुध्वे
	3 द्विषन्ति	द्विषते	जुह्वति	जुह्वते
		2.—*Present Potential.*		
Sing.	1 द्विष्याम्	द्विषीय	जुहुयाम्	जुह्वीय
	2 द्विष्याः	द्विषीथाः	जुहुयाः	जुह्वीथाः
	3 द्विष्यात्	द्विषीत	जुहुयात्	जुह्वीत

* The rt. हु is really conjugated only in Parasmaipada. The Âtmanepada forms are given here merely in order to show the difference between Par. and Âtm. in one and the same verb.

		Parasmai.	Âtmane.	Parasmai.	Âtmane.
Dual.	1	द्विष्याव	द्विषीवहि	जुहुयाव	जुह्वीवहि
	2	द्विष्यातम्	द्विषीयाथाम्	जुहुयातम्	जुह्वीयाथाम्
	3	द्विष्याताम्	द्विषीयाताम्	जुहुयाताम्	जुह्वीयाताम्
Plur.	1	द्विष्याम	द्विषीमहि	जुहुयाम	जुह्वीमहि
	2	द्विष्यात	द्विषीध्वम्	जुहुयात	जुह्वीध्वम्
	3	द्विष्युः	द्विषीरन्	जुहुयुः	जुह्वीरन्

3—*Present Imperative.*

		Parasmai.	Âtmane.	Parasmai.	Âtmane.
Sing.	1	द्वेषाणि	द्वेषै	जुहवानि	जुहवै
	2	द्विड्ढि or द्विष्टात्	द्विक्ष्व	जुहुधि or जुहुतात्	जुहुष्व
	3	द्वेष्टु or द्विष्टात्	द्विष्टाम्	जुहोतु or जुहुतात्	जुहुताम्
Dual.	1	द्वेषाव	द्वेषावहै	जुहवाव	जुहवावहै
	2	द्विष्टम्	द्विषाथाम्	जुहुतम्	जुह्वाथाम्
	3	द्विष्टाम्	द्विषाताम्	जुहुताम्	जुह्वाताम्
Plur.	1	द्वेषाम	द्वेषामहै	जुहवाम	जुहवामहै
	2	द्विष्ट	द्विड्ढ्वम्	जुहुत	जुहुध्वम्
	3	द्विषन्तु	द्विषताम्	जुह्वतु	जुह्वताम्

4.—*Imperfect.*

		Parasmai.	Âtmane.	Parasmai.	Âtmane.
Sing.	1	अद्वेषम्	अद्विषि	अजुहवम्	अजुह्वि
	2	अद्वेट्	अद्विष्ठाः	अजुहोः	अजुहुथाः
	3	अद्वेट्	अद्विष्ट	अजुहोत्	अजुहुत
Dual.	1	अद्विष्व	अद्विष्वहि	अजुहुव	अजुहुवहि
	2	अद्विष्टम्	अद्विषाथाम्	अजुहुतम्	अजुह्वाथाम्
	3	अद्विष्टाम्	अद्विषाताम्	अजुहुताम्	अजुह्वाताम्

	Parasmai	Âtmane.	Parasmai.	Âtmane.
Plur.	1 अद्विष्म	अद्विष्महि	अजुहुम	अजुहुमहि
	2 अद्विष्ट	अद्विड्ढ्वम्	अजुहुत	अजुहुध्वम्
	3 अद्विषन् or अद्विषुः	अद्विषत	अजुह्वुः	अजुह्वत

Root: सु cl. 5. रुध् cl. 7.

Spec. St. Base: सुनो रुणध्

Spec. W. Base: सुनु रुन्ध्

1.—*Present Indicative.*

	Parasmai	Âtmane	Parasmai	Âtmane
Sing.	1 सुनोमि	सुन्वे	रुणध्मि	रुन्धे
	2 सुनोषि	सुनुषे	रुणत्सि	रुन्त्से
	3 सुनोति	सुनुते	रुणद्धि	रुन्द्धे
Dual.	1 सुनुवः or सुन्वः	सुनुवहे or सुन्वहे	रुन्ध्वः	रुन्ध्वहे
	2 सुनुथः	सुन्वाथे	रुन्द्धः	रुन्धाथे
	3 सुनुतः	सुन्वाते	रुन्द्धः	रुन्धाते
Plur.	1 सुनुमः or सुन्मः	सुनुमहे or सुन्महे	रुन्ध्मः	रुन्ध्महे
	2 सुनुथ	सुनुध्वे	रुन्द्ध	रुन्द्धे
	3 सुन्वन्ति	सुन्वते	रुन्धन्ति	रुन्धते

2.—*Present Potential.*

	Parasmai	Âtmane	Parasmai	Âtmane
Sing.	1 सुनुयाम्	सुन्वीय	रुन्ध्याम्	रुन्धीय
	2 सुनुयाः	सुन्वीथाः	रुन्ध्याः	रुन्धीथाः
	3 सुनुयात्	सुन्वीत	रुन्ध्यात्	रुन्धीत

	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Dual.	1 सुनुयाव	सुन्वीवहि	रुन्ध्याव	रुन्धीवहि
	2 सुनुयातम्	सुन्वीयाथाम्	रुन्ध्यातम्	रुन्धीयाथाम्
	3 सुनुयाताम्	सुन्वीयाताम्	रुन्ध्याताम्	रुन्धीयाताम्
Plur.	1 सुनुयाम	सुन्वीमहि	रुन्ध्याम	रुन्धीमहि
	2 सुनुयात	सुन्वीध्वम्	रुन्ध्यात	रुन्धीध्वम्
	3 सुनुयुः	सुन्वीरन्	रुन्ध्युः	रुन्धीरन्

3—*Present Imperative.*

	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Sing.	1 सुनवानि	सुनवै	रुणधानि	रुणधै
	2 सुनु or सुनुतात्	सुनुष्व	रुन्द्धि or रुन्द्धात्	रुन्त्स्व
	3 सुनोतु or सुनुतात्	सुनुताम्	रुणद्धु or रुन्द्धात्	रुन्द्धाम्
Dual.	1 सुनवाव	सुनवावहै	रुणधाव	रुणधावहै
	2 सुनुतम्	सुन्वाथाम्	रुन्द्धम्	रुन्धाथाम्
	3 सुनुताम्	सुन्वाताम्	रुन्द्धाम्	रुन्धाताम्
Plur.	1 सुनवाम	सुनवामहै	रुणधाम	रुणधामहै
	2 सुनुत	सुनुध्वम्	रुन्द्ध	रुन्द्ध्वम्
	3 सुन्वन्तु	सुन्वताम्	रुन्धन्तु	रुन्धताम्

4.—*Imperfect.*

	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Sing.	1 असुनवम्	असुन्वि	अरुणधम्	अरुन्धि
	2 असुनोः	असुनुथाः	अरुणः or अरुणत्	अरुन्द्धाः
	3 असुनोत्	असुनुत	अरुणत्	अरुन्द्ध
Dual.	1 असुनुव or असुन्व	असुनुवहि or असुन्वहि	अरुन्ध्व	अरुन्ध्वहि
	2 असुनुतम्	असुन्वाथाम्	अरुन्द्धम्	अरुन्धाथाम्
	3 असुनुताम्	असुन्वाताम्	अरुन्द्धाम्	अरुन्धाताम्

	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Plur.	1 असुनुम or असुन्म	असुनुमहि or असुन्महि	अरुन्ध्महि	अरुन्ध्महि
	2 असुनुत	असुनुध्वम्	अरुन्द्ध	अरुन्द्धम्
	3 असुन्वन्	असुन्वत	अरुन्धन्	अरुन्धत

Root : तन् cl. 8. क्री cl. 9.

Spec. St. Base : तनो क्रीणा

Spec. W. Base : तनु क्रीणी

1—.*Present Indicative.*

Sing.	1 तनोमि	तन्वे	क्रीणामि	क्रीणे
	2 तनोषि	तनुषे	क्रीणासि	क्रीणीषे
	3 तनोति	तनुते	क्रीणाति	क्रीणीते
Dual.	1 तनुवः or तन्वः	तनुवहे or तन्वहे	क्रीणीवः	क्रीणीवहे
	2 तनुथः	तन्वाथे	क्रीणीथः	क्रीणाथे
	3 तनुतः	तन्वाते	क्रीणीतः	क्रीणाते
Plur.	1 तनुमः or तन्मः	तनुमहे or तन्महे	क्रीणीमः	क्रीणीमहे
	2 तनुथ	तनुध्वे	क्रीणीथ	क्रीणीध्वे
	3 तन्वन्ति	तन्वते	क्रीणन्ति	क्रीणते

2.—*Present Potential.*

Sing.	1 तनुयाम्	तन्वीय	क्रीणीयाम्	क्रीणीय
	2 तनुयाः	तन्वीथाः	क्रीणीयाः	क्रीणीथाः
	3 तनुयात्	तन्वीत	क्रीणीयात्	क्रीणीत

		Parasmai.	Âtmane.	Parasmai.	Âtmane.
Dual.	1	तनुयाव	तन्वीवहि	क्रीणीयाव	क्रीणीवहि
	2	तनुयातम्	तन्वीयाथाम्	क्रीणीयातम्	क्रीणीयाथाम्
	3	तनुयाताम्	तन्वीयाताम्	क्रीणीयाताम्	क्रीणीयाताम्
Plur.	1	तनुयाम	तन्वीमहि	क्रीणीयाम	क्रीणीमहि
	2	तनुयात	तन्वीध्वम्	क्रीणीयात	क्रीणीध्वम्
	3	तनुयुः	तन्वीरन्	क्रीणीयुः	क्रीणीरन्

3.—*Present Imperative.*

		Parasmai.	Âtmane.	Parasmai.	Âtmane.
Sing.	1	तनवानि	तनवै	क्रीणानि	क्रीणै
	2	तनु or तनुतात्	तनुष्व	क्रीणीहि or क्रीणीतात्	क्रीणीष्व
	3	तनोतु or तनुतात्	तनुताम्	क्रीणातु or क्रीणीतात्	क्रीणीताम्
Dual.	1	तनवाव	तनवावहै	क्रीणाव	क्रीणावहै
	2	तनुतम्	तन्वाथाम्	क्रीणीतम्	क्रीणाथाम्
	3	तनुताम्	तन्वाताम्	क्रीणीताम्	क्रीणाताम्
Plur.	1	तनवाम	तनवामहै	क्रीणाम	क्रीणामहै
	2	तनुत	तनुध्वम्	क्रीणीत	क्रीणीध्वम्
	3	तन्वन्तु	तन्वताम्	क्रीणन्तु	क्रीणताम्

4.—*Imperfect.*

		Parasmai.	Âtmane.	Parasmai.	Âtmane.
Sing.	1	अतनवम्	अतन्वि	अक्रीणाम्	अक्रीणि
	2	अतनोः	अतनुथाः	अक्रीणाः	अक्रीणीथाः
	3	अतनोत्	अतनुत	अक्रीणात्	अक्रीणीत
Dual.	1	अतनुव or अतन्व	अतनुवहि or अतन्वहि	अक्रीणीव	अक्रीणीवहि
	2	अतनुतम्	अतन्वाथाम्	अक्रीणीतम्	अक्रीणाथाम्
	3	अतनुताम्	अतन्वाताम्	अक्रीणीताम्	अक्रीणाताम्

Plur.	1 अतनुम or अतन्म	अतनुमहि or अतन्महि	अक्रीणीम	अक्रीणीमहि
	2 अतनुत	अतनुध्वम्	अक्रीणीत	अक्रीणीध्वम्
	3 अतन्वन्	अतन्वत	अक्रीणन्	अक्रीणत

§ 265. In order to exemplify the rules contained in §§ 253, &c., we proceed to give some forms of the regular verbs या, वी, जागृ, ईड्, चक्ष्, आस्, दुह्, लिह्; ह्री, भृ; शक्; युज्, पिष्, हिंस्; and बन्ध्. The student may conjugate each of these roots in full.

1. या cl. 2. P. 'to go;' Pres. Ind. यामि, यासि, याति; यावः, याथः, यातः; यामः, याथ, यान्ति. Pres. Pot. यायाम्. Pres. Imperat. 2 Sing. याहि. Imperf. 3 Plur. अयान् or अयुः.

2. वी cl. 2. P. 'to go;' Pres. Ind. वेमि, वेषि, वेति; वीवः, वीथः, वीतः; वीमः, वीथ, वियन्ति. Pres. Pot. वीयाम्. Pres. Imperat. वयानि, वीहि, वेतु. Imperf. अवयम्; 3. Plur. अवियन् (or, according to some, अव्यन्).

3. जागृ cl. 2. P. 'to wake;' Pres. Ind. जागर्मि, जागर्षि, जागर्ति; जागृवः; 3 Plur. जाग्रति. Pres. Pot. जागृयाम्. Pres. Imperat. जागराणि, जागृहि, जागर्तु; 3 Plur. जाग्रतु. Imperf. अजागरम्, अजागः, अजागः; अजागृव; 3 Plur. अजागरुः.

4. ईड् cl. 2. Â. 'to go;' Pres. Ind. ईडे, ईर्षे, ईर्ते; 3 Plur. ईरते. Pres. Pot. ईरीय. Pres. Imperat. ईरै, ईर्ष्व, ईर्ताम्. Imperf. ऐरि.

5. चक्ष् cl. 2. Â. 'to speak;' Pres. Ind. चक्षे, चक्षे, चष्टे; चक्ष्वहे; 2 Plur. चड्ढ्वे; 3 Plur. चक्षते. Pres. Pot. चक्षीय. Pres. Imperat. चक्षै, चक्ष्व, चष्टाम्. Imperf. अचक्षि, अचष्ठाः, अचष्ट. (This root is conjugated only in the special tenses, and optionally in the Perfect.)

6. आस् cl. 2. Â. 'to sit;' Pres. Ind. आसे, आस्से, आस्ते; 2 Plur. आध्वे. Imperf. आसि.

7. दुह् cl. 2. P. Â. 'to milk;' Pres. Ind. Par. दोह्मि, धोक्षि, दोग्धि; दुह्वः, दुग्धः, दुग्धः, दुह्मः, दुग्ध, दुहन्ति. Pres. Ind. Âtm. दुहे, धुक्षे, दुग्धे; 2 Plur. धुग्ध्वे. Pres. Imperat. Par. दोहानि, दुग्धि, दोग्धु. Imperf. Par. अदोहम्, अधोक्, अधोक्; अदुह्व.

8. लिह् cl. 2. P. Â. 'to lick;' Pres. Ind. Par. लेह्मि, लेक्षि, लेढि; लिह्वः, लीढः, लीढः; लिह्मः, लीढ, लिहन्ति. Pres. Ind. Âtm. लिहे, लिक्षे, लीढे; 2 Plur. लीढ्वे. Pres. Imperat. Par. लेहानि, लीढि, लेढु. Imperf. Par. अलेहम्, अलेट्, अलेट्; अलिह्व.

9. ह्री cl. 3. P. 'to be ashamed;' Pres. Ind. जिह्रेमि, जिह्रेषि, जिह्रेति; जिह्रीवः; 3 Plur. जिह्रियति. Pres. Pot. जिह्रीयाम्. Pres. Imperat. जिह्रयाणि, जिह्रीहि. Imperf. अजिह्रयम्, अजिह्रेः, अजिह्रेत्; अजिह्रीव; 3 Plur. अजिह्रयुः.

10. भृ cl. 3. P. Â. 'to bear;' Pres. Ind. Par. बिभर्मि, बिभर्षि, बिभर्ति; बिभृवः; 3 Plur. बिभ्रति. Pres. Ind. Âtm. बिभ्रे, बिभृषे. Pres. Pot. Par. बिभृयाम्; Âtm. बिभ्रीय. Pres. Imperat. Par. बिभराणि, बिभृहि; Âtm. बिभरै, बिभृष्व. Imperf. Par. अबिभरम्, अबिभः, अबिभः; अबिभृव; 3 Plur. अबिभरुः; Âtm. अबिभ्रि, अबिभृथाः.

11. शक् cl. 5. P. 'to be able;' Pres. Ind. शक्नोमि, शक्नोषि, शक्नोति; शक्नुवः (only); 3 Plur. शक्नुवन्ति. Pres. Pot. शक्नुयाम्. Pres. Imperat. शक्नवानि, शक्नुहि, शक्नोतु; 3 Plur. शक्नुवन्तु. Imperf. अशक्नवम्; 1 Du. अशक्नुव; 3 Plur. अशक्नुवन्.

12. युज् cl. 7. P. Â. 'to join;' Pres. Ind. Par. युनज्मि, युनक्षि, युनक्ति; युञ्ज्वः, युङ्क्थः, युङ्क्तः; युञ्ज्मः, युङ्क्थ, युञ्जन्ति. Pres. Ind. Âtm. युञ्जे; 2. Plur. युङ्ग्ध्वे. Pres. Pot. Par. युञ्ज्याम्; Âtm. युञ्जीय. Pres. Imperat. Par. युनजानि, युङ्ग्धि, युनक्तु; Âtm. युनजै. Imperf. Par. अयुनजम्, अयुनक्, अयुनक्; अयुञ्ज्व; Atm. अयुञ्जि.

13. पिष् cl. 7. P. 'to pound;' Pres. Ind. पिनष्मि, पिनक्षि, पिनष्टि; पिंष्वः, पिंष्टः, पिंष्टः; पिंष्मः, पिंष्ठ, पिंषन्ति. Pres. Pot. पिंष्याम्. Pres. Imperat. पिनषाणि, पिण्ड्ढि, पिनष्टु. Imperf. अपिनषम्, अपिनट्, अपिनट्; अपिंष्व.

14. हिंस् cl. 7. P. 'to strike;' Pres. Ind. हिनस्मि, हिनस्सि, हिनस्ति; हिंस्वः. Pres. Pot. हिंस्याम्. Pres. Imperat. हिनसानि, हिन्धि, हिनस्तु. Imperf. अहिनसम्, अहिनः or अहिनत्, अहिनत्.

15. बन्ध् cl. 9. P. 'to bind;' Pres. Ind. बध्नामि; 1 Plur. बध्नीमः. Pres. Pot. बध्नीयाम्. Pres. Imperat. बध्नानि, बधान, बध्नातु. Imperf. अबध्नाम्; 1 Plur. अबध्नीम.

Irregular roots of the 2nd, 3rd, 5th, 7th, 8th and 9th classes.

Second Class (*Adâdi*).

§ 266. Roots ending in उ substitute Vṛiddhi instead of Guṇa in strong forms before consonantal terminations; *e.g.* यु P. 'to join;' Pres. Ind. यौमि, यौषि, यौति; युवः. Pres. Imperat. यवानि, युहि, यौतु; यवाव, युतम्. Pres. Pot. युयाम्. Imperf. अयवम्, अयौः, अयौत्; अयुव. (See § 272 and § 273.)

267. अद् P. 'to eat,' forms the 2 Sing. Imperf. आदः, and the 3 Sing. Imperf. आदत् (instead of आः or आत्, and आत्).

§ 268 अन् P. 'to breathe,' जक्ष् P. 'to eat,' रुद् P. 'to weep,' श्वस् P. 'to sigh,' and स्वप् P. 'to sleep,' insert इ between the root and terminations beginning with consonants except य्; before the terminations: (*i. e.* स्) and त् of the 2 and 3 Sing. Imperf. they insert optionally either ई or अ; *e. g.* Pres. Ind. रोदिमि, रोदिषि, रोदिति; रुदिवः; 3 Plur. रुदन्ति. Pres. Pot. रुद्याम्. Pres. Imperat. रोदानि, रुदिहि (§ 252), रोदितु. Imperf. अरोदम्, अरोदीः or अरोदः; अरोदीत् or अरोदत्; अरुदिव.—Rt. जक्ष्, 3 Plur. Pres. Ind. जक्षति (§ 257 *a*), &c.

§ 269. अस् P. (and, when used as an auxiliary verb, Â. in Pres. Ind.) 'to be', drops its radical अ in weak forms except when it is combined with the augment, and is otherwise irregular:—

		Pres. Ind.		Pres. Pot.	Pres. Imperat.	Imperf.
		Par.	Âtm.	Par.	Par.	Par.
Sing.	1	अस्मि	हे	स्याम्	असानि	आसम्
	2	असि	से	स्याः	एधि	आसीः
	3	अस्ति	स्ते	स्यात्	अस्तु	आसीत्
Dual.	1	स्वः	स्वहे	स्याव	असाव	आस्व
	2	स्थः	साथे	स्यातम्	स्तम्	आस्तम्
	3	स्तः	साते	स्याताम्	स्ताम्	आस्ताम्
Plur.	1	स्मः	स्महे	स्याम	असाम	आस्म
	2	स्थ	ध्वे	स्यात	स्त	आस्त
	3	सन्ति	सते	स्युः	सन्तु	आसन्

§ 270. इ P. 'to go', changes its इ to य् in the 3 Plur. Pres. Ind. and Imperat. When combined with the preposition अधि, in the sense of 'to go over, to read, to study', it is Âtm. and changes its इ before vowel-terminations regularly to इय्. *E. g.* Pres. Ind. Par. एमि, एषि, एति; इवः; 3 Plur. यन्ति. Pres. Pot. इयाम्. Pres. Imperat. अयानि, इहि, एतु; 3 Plur. यन्तु. Imperf. आयम्, ऐः, ऐत्; ऐव.—Âtm. with अधि; Pres. Ind. अधीये, अधीषे, अधीते; अधीवहे, अधीयाथे. Pres. Pot. अधीयीय. Pres. Imperat. अध्ययै, अधीष्व. Imperf. अध्यैयि, अध्यैथाः, अध्यैत; अध्यैवहि, अध्यैयाथाम्, अध्यैयाताम्; अध्यैमहि, अध्यैध्वम्, अध्यैयत.

§ 271. ईश् Â. 'to rule', and ईड् Â. 'to praise', insert इ between the root and the terminations से, स्व, ध्वे, and ध्वम् of the 2 Sing. and 2 Plur. Pres. Ind. and Imperative (not the Imperfect); *e. g.* ईश्, Pres. Ind. ईशे, ईशिषे, ईष्टे; 2 Plur. ईशिध्वे. Pres. Pot. ईशीय. Pres. Imperat ईशै, ईशिष्व, ईष्टाम्, 2 Plur. ईशिध्वम्. Imperf. ऐशि; 2 Plur. ऐड्ढ्वम्.—ईड्; Pres. Ind. ईडे, ईडिषे, ईट्टे; 2 Plur. ईडिध्वे. Pres. Pot. ईडीय. Pres. Imperat. ईडै, ईडिष्व, ईट्टाम्; 2 Plur. ईडिध्वम्. Imperf. ऐडि; 2 Plur. ऐड्ढ्वम्.

§ 272. ऊर्णु P. Â. 'to cover', may optionally substitute Vṛiddhi for its final उ in strong forms before consonantal terminations, except in the 2 and 3 Sing. Imperf. Par. *E. g.* Pres. Ind. Par. ऊर्णोमि or ऊर्णौमि, ऊर्णोषि or ऊर्णौषि, ऊर्णोति or ऊर्णौति; ऊर्णुवः; 3 Plur. ऊर्णुवन्ति. Pres. Pot. ऊर्णुयाम्. Pres. Imperat. ऊर्णवानि, ऊर्णुहि, ऊर्णोतु or ऊर्णौतु. Imperf. और्णवम्, और्णोः, और्णोत्; और्णुव. Pres. Ind. Âtm. ऊर्णुवे.

§ 273. तु P. 'to grow', रु P. 'to sound', and स्तु P. Â. 'to praise', optionally prefix ई to all terminations beginning with consonants including य्; observe § 266. *E. g.* Pres. Ind. Plur. स्तौमि or स्तवीमि, स्तौषि or स्तवीषि, स्तौति or स्तवीति; स्तुवः or स्तुवीवः; 3 Plur. स्तुवन्ति. Pres. Pot. स्तुयाम् or स्तुवीयाम्. Pres. Imperat. स्तवानि, स्तुहि or स्तुवीहि, स्तौतु or स्तवीतु. Imperf. अस्तवम्, अस्तौः or अस्तवीः. Pres. Ind. Âtm. स्तुवे, स्तुषे or स्तुवीषे. Pres. Pot. स्तुवीय. Pres. Imperat. स्तवै, स्तुष्व or स्तुवीष्व. Imperf. अस्तुवि.

§ 274. दरिद्रा P. 'to be poor', drops its final आ in weak forms before vowel-terminations, and substitutes इ for it in weak forms before consonantal terminations; *e. g.* Pres. Ind. दरिद्रामि, दरिद्रासि, दरिद्राति; दरिद्रिवः; 3 Plur. दरिद्रति. Pres. Pot. दरिद्रियाम्. Pres. Imperat. दरिद्राणि, दरिद्रिहि, दरिद्रातु; 3 Plur. दरिद्रतु. Imperf. अदरिद्राम्, अदरिद्राः, अदरिद्रात्; अदरिद्रिव; 3 Plur. अदरिद्रुः.

§ 275. ब्रू P. Â. 'to speak' (used only in the special tenses) prefixes in strong forms ई to consonantal terminations; *e. g.* Pres. Ind. Par. ब्रवीमि, ब्रवीषि, ब्रवीति; ब्रूवः; 3 Plur. ब्रुवन्ति. Pres. Pot. ब्रूयाम्. Pres. Imperat. ब्रवाणि, ब्रूहि, ब्रवीतु. Imperf. अब्रवम्, अब्रवीः, अब्रवीत्; अब्रूव; 3 Plur. अब्रुवन्. Pres. Ind. Âtm. ब्रुवे. Pres. Pot. ब्रुवीय. Pres. Imperat. ब्रवै. Imperf. अब्रुवि.

§ 276. मृज् P. 'to wipe', substitutes Vṛiddhi instead of Guṇa in strong forms; Vṛiddhi is optionally substituted also in weak forms before vowel-terminations. The final ज् is treated like ष् before terminations beginning with त्, थ्, ध्, and स्. *E. g.* Pres. Ind मार्ज्मि, मार्क्षि, मार्ष्टि; मृज्वः, मृष्ठः, मृष्टः; मृज्मः, मृष्ठ, मृजन्ति or मार्जन्ति. Pres. Pot. मृज्याम्. Pres. Imperat. मार्जानि, मृड्ढि, मार्ष्टु; मार्जाव, मृष्टम्, मृष्टाम्; मार्जाम, मृष्ट, मृजन्तु or मार्जन्तु. Imperf. अमार्जम्, अमार्ट्, अमार्ट्; अमृज्व; 3 Plur. अमृजन् or अमार्जन्.

§ 277. वच् P. 'to speak', is deficient in the 3 Plur. Pres. Ind.; according to others in the whole Plural; according to others all third persons of the Plural are wanting. Otherwise it is regular. *E. g.* Pres. Ind. वच्मि, वक्षि, वक्ति; &c.

§ 278. वश् P. 'to wish', contracts its radical व to उ in all weak forms; *e. g.* Pres. Ind. वश्मि, वक्षि, वष्टि; उश्वः, उष्ठः, उष्टः; उश्मः, उष्ठ, उशन्ति. Pres. Pot. उश्याम्. Pres. Imperat. वशानि, उड्ढि, वष्टु; वशाव, उष्टम्. Imperf. अवशम्, अवट्, अवट्; औश्व, औष्टम्.

§ 279. विद् P. 'to know', is conjugated regularly (cf. § 263, Imperf. 3 Plur.); *e. g.* Pres. Ind. वेद्मि, वेत्सि, वेत्ति; विद्वः; 3 Plur. विदन्ति. Pres. Pot. विद्याम्. Pres. Imperat. वेदानि, विद्धि, वेत्तु. Imperf. अवेदम्, अवेः or अवेत्, अवेत्; अविद्व; 3 Plur. अविदुः. But in the Pres. Ind. it may optionally take the Perfect terminations given in § 227, col. III.; वेद,

वेत्थ, वेद; विद्व, विदथुः, विदतुः; विद्म, विद, विदुः. The Pres. Imperat. may optionally be formed periphrastically by adding the termination आम् to विद् (=विदाम्) and by combining विदाम् with the Pres. Imperat. Par. of rt. कृ (§ 293); *e. g.* विदांकरवाणि, विदांकुरु, विदांकरोतु; &c.

§ 280. शास् P. 'to command', is changed to शिष् in weak forms before consonantal terminations, except in the 2 Sing. Pres. Imperat. (cf. § 255, *d*); *e. g.* Pres. Ind. शास्मि, शास्सि, शास्ति; शिष्वः, शिष्ठः, शिष्टः; शिष्मः, शिष्ठ, शासति. Pres. Pot. शिष्याम्. Pres. Imperat. शासानि, शाधि, शास्तु; शासाव, शिष्टम्; 3 Plur. शासतु. Imperf. अशासम्, अशाः or अशात्, अशात्; अशिष्व; 3 Plur. अशासुः.

§ 281. शी Â. 'to lie down', guṇates its vowel in all the forms of the special tenses; in the 3 Plur. Pres. Ind., Imperat., and Imperf. र् is prefixed to the terminations. *E. g.* Pres. Ind. शये, शेषे, शेते; शेवहे; 3 Plur. शेरते. Pres. Pot. शयीय. Pres. Imperat. शयै, शेष्व; 3 Plur. शेरताम्. Imperf. अशयि, अशेथाः; 3 Plur. अशेरत.

§ 282. सू Â. 'to bring forth', does not guṇate its vowel in strong forms, but changes it to उव्; *e. g.* Pres. Ind. सुवे, सूषे. Pres. Pot. सुवीय. Pres. Imperat. सुवै, सूष्व, सूताम्; सुवावहै. Imperf. असुवि, असूथाः.

§ 283 हन् P. (rarely Â.) 'to strike', drops its final न् in weak forms before consonantal terminations except those commencing with म्, व् or य्; in weak forms before vowel-terminations it drops its radical अ, and changes its ह् to घ्. The 2 Sing. Pres. Imperat. Par. is जहि (instead of हहि). *E. g.* Pres. Ind. Par. हन्मि, हंसि, हन्ति; हन्वः, हथः, हतः; हन्मः, हथ, घ्नन्ति. Pres. Pot. हन्याम्. Pres. Imperat. हनानि, जहि, हन्तु; हनाव, हतम्; 3 Plur. घ्नन्तु. Imperf. अहनम्, अहन्, अहन्; अहन्व, अहतम्; 3 Plur. अघ्नन्. (3 Sing. Âtm. Pres. Ind. हते; Pot. घ्नीत &c.)

Third Class (*Juhotyâdi*).

§ 284. ऋ P. 'to go', forms its special strong base इयर्, its special weak base इयृ; *e. g.* Pres. Ind. इयर्मि, इयर्षि, इयर्ति; इयृवः; 3 Plur. इय्रति. Pres. Pot. इयृयाम्. Pres. Imperat. इयराणि, इयृहि, इयर्तु; 3 Plur. इय्रतु. Imperf. ऐयरम्, ऐयः, ऐयः; ऐयृव; 3 Plur. ऐयरुः.

§ 285. दा P. Â. 'to give', and धा P. Â. 'to place', form their special weak bases दद् and दध्; the final ध् of दध् combines with त् and थ् to त्त् and त्थ्. Whenever the final ध् of दध् becomes त् or द्, the inital द् is changed to ध्. The 2 Sing. Pres. Imperat. Par. is देहि (of दा) and धेहि (of धा). *E. g.* दा; Pres. Ind. Par. ददामि, ददासि, ददाति; दद्वः, दत्थः, दत्तः; दद्मः, दत्थ, ददति. Pres. Pot. दद्याम्. Pres. Imperat. ददानि, देहि, ददातु. Imperf. अददाम्, अददाः, अददात्; अदद्व; 3 Plur. अददुः. Pres. Ind.

Âtm. ददे, दत्से, दत्ते. Pres. Pot. ददीय Pres. Imperat. ददै, दत्स्व. Imperf. अददि, अदत्थाः; 2 Plur. अदद्ध्वम्.—धा; Pres. Ind. Par. दधामि; Du. दध्वः, धत्थः, धत्तः; 3 Plur. दधति. Pres. Pot. दध्याम्. Pres. Imperat. दधानि, धेहि, दधातु; दधाव, धत्तम्. Imperf. अदधाम्; Plur. अदध्म, अधत्त, अदधुः. Pres. Ind. Âtm. दधे, धत्से, धत्ते; 2 Plur. धद्ध्वे. Pres. Pot. दधीय. Pres. Imperat. दधै, धत्स्व. Imperf. अदधि, अधत्थाः, अधत्त; 2 Plur. अधद्ध्वम्.

§ 286. निज् P. Â. 'to cleanse', विज् P. Â. 'to separate', and विष् P. Â. 'to pervade', guṇate the vowel इ of the reduplicative syllable in all special forms, and do not guṇate their radical vowel in strong forms before vowel-terminations; *e. g.* Pres. Ind. Par. नेनेज्मि, नेनेक्षि, नेनेक्ति; नेनिज्वः. Pres. Pot. नेनिज्याम्. Pres. Imperat. नेनिजानि, नेनिग्धि, नेनेक्तु; नेनिजाव. Imperf. अनेनिजम्, अनेनेक्, अनेनेक्; अनेनिज्व; 3 Plur. अनेनिजुः. Pres. Ind. Âtm. नेनिजे. Pres. Pot. नेनिजीय. Pres. Imperat. नेनिजै. Imperf. अनेनिजि.

§ 287. पृ P. 'to fill', is conjugated regularly like भृ; *e. g.* Pres. Ind. पिपर्मि, पिपर्षि, पिपर्ति; पिपृवः, पिपृथः, पिपृतः; पिपृमः, पिपृथ, पिप्रति. But पॄ P. 'to fill', changes its final ॠ in weak forms before vowel-terminations (except in the 3 Plur. Imperf.) to उर्, and before consonantal terminations to ऊर् (§ 46); *e. g.* Pres. Ind. पिपर्मि, पिपर्षि, पिपर्ति; पिपूर्वः, पिपूर्थः, पिपूर्तः; पिपूर्मः, पिपूर्थ, पिपुरति. Pres. Pot. पिपूर्याम्. Pres. Imperat. पिपराणि, पिपूर्हि, पिपर्तु; पिपराव, पिपूर्तम्; 3 Plur. पिपुरतु. Imperf. अपिपरम्, अपिपः, अपिपः; अपिपूर्व; 3 Plur. अपिपरुः.

§ 288. भी P. 'to fear', optionally shortens its radical vowel in weak forms before consonantal terminations; *e. g.* Pres. Ind. बिभेमि; Du. बिभीवः or बिभिवः, बिभीथः or बिभिथः, बिभीतः or बिभितः; 3 Plur. बिभ्यति. Pres. Pot. बिभीयाम् or बिभियाम्. Pres. Imperat. बिभयानि, बिभीहि or बिभिहि. Imperf. अबिभयम्, अबिभेः; 1 Du. अबिभीव or अबिभिव; 3 Plur. अबिभयुः.

§ 289. मा Â. 'to measure', and हा Â 'to go', form their special bases before consonantal terminations मिमी, जिही, before vowel-terminations मिम्, जिह् *e. g.* मा, Pres. Ind. मिमे, मिमीषे, मिमीते; मिमीवहे, मिमाथे. Pres. Pot. मिमीय. Pres. Imperat. मिमै, मिमीष्व, मिमीताम्; मिमावहै. Imperf. अमिमि, अमिमीथाः, अमिमीत; 3 Plur. अमिमत.—हा, Pres. Ind. जिहे, जिहीषे, जिहीते; जिहीवहे, जिहाथे; 3 Plur. जिहते.

§ 290. हा P. 'to abandon', forms its special weak base before consonatal terminations, except in the Pres. Pot. जही or जहि, before vowel-terminations and in the Pres. Pot. जह्; the 2 Sing. Pres. Imperat. is जहाहि or जहीहि or जहिहि. *E. g.* Pres. Ind. जहामि, जहासि, जहाति; जहीवः or जहिवः, जहीथः or जहिथः; 3 Plur. जहति. Pres. Pot. जह्याम्. Pres. Imperat. जहानि, जहाहि or जहीहि or जहिहि, जहातु; जहाव,

जहीतम् or जहितम्; 3 Plur. जहतु. Imperf. अजहाम्; 1 Plur. अजहीम or अजहिम; 3 Plur. अजहुः.

Fifth Class (*Svádi*).

§ 291. श्रु P. 'to hear', substitutes in the special base ऋ for रु; *e. g.* Pres. Ind. शृणोमि, शृणोषि, शृणोति; शृणुवः or शृण्वः &c.

Seventh Class (*Rudhâdi*).

§ 292. तृह् P. 'to kill', forms its special strong base before consonantal terminations तृणेह्, before vowel-terminations regularly तृणह्; *e. g.* Pres. Ind. तृणेह्मि, तृणेक्षि, तृणेढि; तृंह्वः, तृण्ढः; 3 Plur. तृंहन्ति. Pres. Pot. तृंह्याम्. Pres. Imperat. तृणहानि, तृण्ढि, तृणेढु. Imperf. अतृणहम्, अतृणेट्, अतृणेट्; अतृंह्व; 3 Plur. अतृंहन्.

Eighth Class (*Tanâdi*).

§ 293. कृ P. Â. 'to do', forms its special strong base करो, its special weak base कुरु; the final उ of the latter is dropped before terminations beginning with व् or म्, and in the Pres. Pot. Par. *E.g.* Pres. Ind. Par. करोमि, करोषि, करोति; कुर्वः, कुरुथः, कुरुतः; कुर्मः, कुरुथ, कुर्वन्ति. Pres. Pot. कुर्याम्. Pres. Imperat. करवाणि, कुरु, करोतु; करवाव, कुरुतम्. Imperf. अकरवम्, अकरोः, अकरोत्; अकुर्व, अकुरुतम्. Pres. Ind. Âtm. कुर्वे, कुरुषे. Pres. Pot. कुर्वीय. Pres. Imperat. करवै. Imperf. अकुर्वि, अकुरुथाः.

Ninth Class (*Kryâdi*).

§ 294. The roots धू P. Â. 'to shake', पू P. Â. 'to purify', लू P. Â. 'to cut', री P. 'to go', &c., ली P. 'to attain', प्ली P. 'to go', &c., and all roots ending in ॠ shorten their radical vowel in the special tenses; *e.g.* पू, Pres. Ind. Par. पुनामि; Âtm. पुने.—स्तॄ 'to cover', Pres. Ind. Par. स्तृणामि; Âtm. स्तृणे.

§ 295. ग्रह् P. Â. 'to seize', and ज्या P. 'to grow old' contract their radical र and या to ऋ and इ respectively; *e. g.* ग्रह्, Pres. Ind. Par. गृह्णामि; Pres. Imperat. गृह्णानि, गृहाण, गृह्णातु.—ज्या, Pres. Ind. जिनामि, जिनासि, जिनाति &c.

§ 296. ज्ञा P. Â. 'to know', drops its radical nasal; *e. g.* 3 Sing. Pres. Ind. Par. जानाति; Âtm. जानीते.

B.—General Tenses.

Perfect, Aorist, the two Futures, Conditional, Benedictive.

§ 297. (*a*) The rules for the formation of the general tenses apply to all primitive roots, *i. e.* to all roots of the first nine classes.

(*b*) Roots ending in ए, ऐ, and ओ are henceforth in every respect treated as roots ending in आ.

The intermediate इ.

§ 298. In the general tenses, and in the formation of verbal derivatives generally, terminations beginning with consonants (except य्) are sometimes added immediately to the root; far more frequently the vowel इ must be inserted between the root and the termination; and in the case of a limited number of roots इ may be inserted optionally. Thus the root भिद् forms its Simple Fut. भेत्स्यति *bhet-syati*, विद् cl. 2 'to know' forms वेदिष्यति *ved-i-ṣhyati*, and क्लिद् forms क्लेत्स्यति *klet-syati* or क्लेदिष्यति *kled-i-ṣhyati*; similarly, the same three roots form the Infinitives भेत्तुम् *bhet-tum*, वेदितुम् *ved-i-tum*, and क्लेत्तुम् *klet-tum* or क्लेदितुम् *kled-i-tum*. It is, then, most important to know, after which roots this intermediate इ may or should be inserted, and after which roots it ought not to be inserted, because without such knowledge hardly any tense or verbal derivative can be formed correctly; and from this point of view all roots may be divided into three classes: (*a*) roots after which the intermediate इ is *forbidden* (aniṭ* roots); (*b*) roots after which the intermediate इ *may* optionally be prefixed to terminations beginning with consonants (optionally aniṭ roots); and (*c*) roots after which the intermediate इ *must* be prefixed to terminations beginning with consonants (seṭ* roots):—

(*a*) The intermediate इ is *forbidden* after the following roots (aniṭ roots).

1. All monosyllabic roots ending in vowels, except roots ending in ऊ or ॠ, and except श्रि, श्वि; डी, शी; क्षु, क्ष्णु, नु, यु 'to mix', रु, स्नु (in Par.); वृ.

2. The following 100 roots ending in consonants.† शक्; पच्, मुच्,

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* *It* means '*i* prefixed;' *aniṭ* and *seṭ* are compounds of *a*+*iṭ* and *sa*+*iṭ* and mean therefore, the former, 'not having *i* prefixed' to the termination, and the latter, 'with *i* prefixed' or 'having *i* prefixed' to the termination.

† These roots (except क्रम्) are contained in the following memorial verses which the student may learn by heart:—

शक्लृ पच् मुचि रिच् वच् विच् सिच् प्रच्छि त्यज् निजिर्भजः ।
भञ्ज् भुज् भ्रस्ज् मस्जि यज् युज् रुज् रञ्ज् विजिर् स्वञ्जि सञ्ज् सृजः ॥ १ ॥

अद् क्षुद् खिद् छिद् तुदि नुदः पद्य भिद् विद्यतिर्विनद् ।
शद् सदी स्विद्यतिः स्कन्दि हदी क्रुध् क्षुधि बुध्यती ॥ २ ॥

बन्धिर्युधिरुधी राधिव्यधशुधः साधिसिध्यती ।
मन्य हन्नाप् क्षिप् छुपि तप् तिपस्तृप्यतिदृप्यती ॥ ३ ॥
लिप् लुप् वप् शप् स्वप् सृपि यभ् रभ् लभ् गम् नम् यमो रमिः ।
क्रुशिर्दंशिदिशी दृश् मृश् रिश् रुश् लिश् विश् स्पृशः कृषिः ॥ ४ ॥

त्विष् तुष् द्विष् दुष् पुष्य पिष् विष् शिष् शुष् श्लिष्यतयो घसिः ।
वसतिर्दह् दिहि दुहो नह् मिह् रुह् लिह् वहिस्तथा ॥ ५ ॥

For तृप् and दृप् see (*b*) 3.

रिच्, वच्, विच्, सिच्; प्रछ्; त्यज्, निज्, भज्, भञ्ज्, भुज्, भ्रस्ज्, मस्ज्, यज्, युज्, रञ्ज्, रुज्, विज् 'to separate', सञ्ज्, सृज्, स्वञ्ज्; अद्, क्षुद्, खिद्, छिद्, तुद्, नुद्, पद्, भिद्, विद् (विद्यते 'to be found, to be', विन्दति), शद्, सद्, स्कन्द्, स्विद्, हद्; क्रुध्, क्षुध्, बन्ध्, बुध् (बुध्यते), युध्, राध्, रुध्, व्यध्, शुध्, साध्, सिध् (सिध्यति); मन् (मन्यते), हन्; आप्, क्षिप् छुप्, तप्, तिप्, लिप्, लुप्, वप्, शप्, सृप्, स्वप्; यभ्, रभ्, लभ्; क्रम् (in Âtm.), गम्, नम्, यम्, रम्; क्रुश्, दंश्, दिश्, दृश्, मृश्, रिश्, रुश्, लिश्, विश्, स्पृश्; कृष्, तुष्, त्विष्, दुष्, द्विष्, पिष्, पुष्, (पुष्यति), विष्, शिष्, शुष्, श्लिष्; घस्, वस् (वसति 'to dwell'); दह्, दिह्, दुह्, नह्, मिह्, रुह्, लिह्, वह्.

(*b*) The intermediate इ *may* optionally be prefixed to terminations beginning with consonants after the following roots (**optionally aniṭ roots**):

1. धू, सू (सूते and सूयते) and स्तृ.

2. तञ्च् (तनक्ति), व्रश्च्, अञ्ज्, मृज्; क्लिद्, स्यन्द्; सिध् (सेधति 'to govern'); कृप्, गुप्, त्रप्; क्षम्; अश् (अश्नुते), क्लिश्; अक्ष्, तक्ष् 'to cut', त्वक्ष्; गाह्, गुह्, ग्लह्, तृह्, तृंह्, माह्, वृह्, स्तृह्.

3. तृप्, दृप्, द्रुह्, नश्, मुह्, रध्, स्निह्, स्नुह्.

(*c*) After all other roots the intermediate इ *must* be prefixed to terminations beginning with consonants (**seṭ roots**).

Note.—Special rules for the insertion of the intermediate इ will be given below.

1.—The Perfect.

§ 299. The Perfect is formed either by reduplication (*Reduplicated Perfect*) or by means of certain auxiliary verbs (*Periphrastic Perfect*).

§ 300. (*a*) The Reduplicated Perfect is formed—

1. Of all monosyllabic roots beginning with consonants, except कास् Â. 'to cough', and दय् Â. 'to pity';

2. Of all monosyllabic roots beginning with अ or आ, except अय् Â. 'to go', and आस् Â. 'to sit';

3. Of all monosyllabic roots beginning with इ, उ, or ऋ, provided these vowels are **prosodially short** (§ 8), and of ऊर्णु P. Â. 'to cover'.

(*b*) The Periphrastic Perfect is formed—

1. Of all roots which contain more than one syllable, except ऊर्णु (*a*, 3); *e. g.* of चकास्;

2. Of all roots which commence with a vowel that is **prosodially long**, except अ and आ, and of अय् and आस् (*a*, 2); *e. g.* of इन्ध्, उन्द्, ईड्, ऊह्, ईक्ष्, एध् &c.

3. Of कास् and दय् (*a* 1).

(*c*) Both Perfects may optionally be formed—

1. Of उष् P. 'to burn', विद् P. 'to know', जागृ P. 'to wake', दरिद्रा P. 'to be poor';

2. Of भी P. 'to fear', भृ P. Â. 'to bear', हु P. 'to sacrifice', and ह्री P. 'to be ashamed'; these four roots are reduplicated even in the Periphrastic Perfect, and they then take the same reduplicative syllable which they take in the Present tense (§ 235. 3; rt. भृ, Red. Perf. बभार, but Periph. Perf. बिभरांचकार).

(a.)—*The Reduplicated Perfect.*

§ 301. The base is formed by reduplication of the root.

(*a*) Roots beginning with consonants are reduplicated according to the rules laid down in § 230, &c.; final ए, ऐ and ओ, being by § 297, *b*, treated as आ, are in the reduplicative syllable represented by अ; *e. g.*

rt. बुध्;	Perf.	Base बुबुध्;	3 Plur. P. बुबुधुः.
rt. छिद्;	"	" चिच्छिद्;	" " " चिच्छिदुः.
rt. कम्;	"	" चकम्;	3 Sing. Â. चकमे.
rt. क्रम्;	"	" चक्रम्;	3 Plur. P. चक्रमुः.
rt. स्कन्द्;	"	" चस्कन्द्;	" " " चस्कन्दुः.
rt. कृ;	"	" चकृ;	1 Plur. P. चकृम.
rt. सिच्;	"	" सिषिच् (§ 232);	3 Plur. P. सिषिचुः.
rt. स्तु;	"	" तुष्टु (§ 232);	1 Plur. P. तुष्टुम.
rt. गै;	"	" जगा;	2 Sing. P. जगाथ.

(*b*) When roots begin with इ or उ, these vowels are doubled; subsequently इ+इ and उ+उ unite to ई and ऊ; but when the radical इ and उ are changed to any vowel not homogeneous (§ 9) with them, the first इ and उ are changed to इय् and उव् respectively; *e. g.*

rt. इष्;	Perf. B. इ+इष्;	3 Pl. P. इ+इषुः=ईषुः;	3 Sg. P. इ+एष =इयेष.
rt. उख्;	" उ+उख्;	" " उ+उखुः=ऊखुः;	" " उ+ओख=उवोख.
rt. इ;	" इ+इ;	" " इ+इयुः=ईयुः;	" " इ+आय=इयाय.

(*c*) Initial आ remains unchanged; initial अ, when prosodially short, is changed to आ; *e. g.*

rt. आप्; Perf. Base आप्; 3 Plur. P. आपुः.
rt. अस्; " " आस्; " " " आसुः.

(*d*) To roots beginning with अ, prosodially long, and to roots beginning with ऋ, the syllable आन् is prefixed; *e. g.*

rt. अञ्; Perf. Base आनञ्; 3 Plur. P. आनञ्जुः.
rt. ऋज्; „ „ आनृज्; 3 Sing. Â. आनृजे.

§ 302. *Strong* and *weak* forms; The base of the Redupl. Perf. has often two forms, a **strong base** and a **weak base.** The strong base is used in the strong forms, the weak base in the weak forms. **Strong forms** are the three persons of the Singular in Parasmai.; the remaining forms of the Parasmai. and all the forms of the Âtmane. are **weak.**

§ 303. The weak base generally does not differ from the base formed by § 301. The strong base is formed from it thus:

(*a*) For penultimate (prosodially short) इ, उ, and ऋ Guṇa (ए, ओ, and अर्) is substituted; *e. g.*

rt. भिद्; Weak B. बिभिद्; Strong B. बिभेद्; 3 Sing. P. बिभेद.
rt. तुद्; „ „ तुतुद्; „ „ तुतोद्; „ „ „ तुतोद.
rt. कृष्; „ „ चकृष्; „ „ चकर्ष्; „ „ „ चकर्ष.
But rt. निन्द्; only Perf. Base निनिन्द्; „ „ „ निनिन्द.
rt. मील्; „ „ „ मिमील्; „ „ „ मिमील.

(*b*) For final इ, ई, उ, ऊ, ऋ, ॠ, Guṇa or Vṛiddhi is substituted in the 1 Sing., only Guṇa in the 2 Sing., and only Vṛiddhi in the 3 Sing. Par.; *e.g.*

rt. नी; Weak base निनी; Strong base निने or निनै; 1 Sing. Par. निनय or निनाय; 2 Sing. निनेथ or निनयिथ; 3 Sing. निनाय.

rt. द्रु; Weak base दुद्रु; Strong base दुद्रो or दुद्रौ; 1 Sing. Par. दुद्रव or दुद्राव; 2 Sing. दुद्रोथ; 3 Sing. दुद्राव.

rt. कृ; Weak base चकृ; Strong base चकर् or चकार्; 1 Sing. Par. चकर or चकार; 2 Sing. चकर्थ; 3 Sing. चकार.

(*c*) Penultimate (prosodially short) अ is in the 1 Sing. Par. optionally lengthened; in the 2 Sing. it remains unchanged; in the 3 Sing. it **must** be lengthened; *e. g.*

rt. पच्; 1 Sing. Par. पपच or पपाच; 2 Sing. पपक्थ (or पेचिथ, § 317); 3 Sing. पपाच.

But rt. बन्ध्; 1 Sing. Par. बबन्ध; 2 Sing. बबन्द्ध or बबन्धिथ; 3 Sing. बबन्ध.

§ 304. *Personal terminations* and *intermediate* इ: The reduplicated (strong or weak) base takes the personal terminations given in col. III. of § 227. To the consonantal terminations (थ, व, म, से, वहे, महे, and ध्वे) the intermediate इ **must** be prefixed, except in the comparatively rare cases where इ is absolutely forbidden (§ 305), or only optionally permitted (§ 306). *E. g.*

rt. भिद्; Str.B. बिभेद्, 2Sing.P. बिभेदिथ; W.B. बिभिद्, 1 Plur.P. बिभिदिम.
rt. तुद्; „ „ तुतोद्, „ „ „ तुतोदिथ; „ „ तुतुद्, „ „ „ तुतुदिम.
rt. कृष्; „ „ चकर्ष्, „ „ „ चकर्षिथ; „ „ चकृष्, „ „ „ चकृषिम.
rt. निन्द्, निनिन्दिथ, निनिन्दिम; rt. मील्, मिमीलिथ, मिमीलिम.

§ 305. (*a*) इ is never prefixed to the consonantal terminations when they are added to the eight roots:—

कृ 'to do' (except when it is changed to स्कृ; see § 487, *b*), भृ 'to bear', वृ 'to choose', सृ 'to go', द्रु 'to run', श्रु 'to hear', स्तु 'to praise', and स्रु 'to flow'; *e. g.*

rt. कृ; Weak B. चकृ; 1 Pl. P. चकृम; Strong B. चकर्; 2 Sg. चकर्थ.
rt. द्रु; „ „ दुद्रु; „ „ „ दुद्रुम; „ „ दुद्रो; „ „ दुद्रोथ.

(But of संस्कृ 2 Sing. P. संचस्करिथ. वृ likewise forms the 2 Sing. Par. in classical Sanskṛit ववरिथ.)

(*b*) Besides, इ is never prefixed to the termination थ after monosyllabic roots ending in ऋ, except ऋ 'to go', and स्वृ 'to sound'; *e. g.*

rt. स्मृ; 2 Sing. P. सस्मर्थ.

§ 306. (*a*) इ may optionally be prefixed to the consonantal terminations when they are added to the optionally-*aniṭ* roots enumerated in § 298, *b*, 2 and 3; *e. g.*

rt. सिध्; Weak B. सिषिध्; 1 Plur. P. सिषिध्म or सिषिधिम; Strong B. सिषेध्; 2 Sing. P. सिषेद्ध or सिषेधिथ.

(*b*) Besides इ may optionally be prefixed to the termination थ, when it is added to *aniṭ* roots ending in vowels (except ऋ), or to *aniṭ* roots which contain the vowel अ (§ 298, *a*); इ is optionally prefixed to थ also after स्वृ and धू; *e. g.*

rt. नी; Strong B. निने; 2 Sing. P. निनेथ or निनयिथ.
rt. हन्; „ „ जघन्; „ „ „ जघन्थ or जघनिथ (316).
rt. स्वृ; „ „ सस्वर्; „ „ „ सस्वर्थ or सस्वरिथ.

Exception: अद् 'to eat', and व्ये 'to cover', must insert इ before थ; 2 Sing. P. आदिथ, विव्ययिथ.

§ 307. *Rules of Sandhi*:—

Before vowel-terminations (including here the consonantal terminations when इ is prefixed to them) final vowels of the reduplicated base undergo the following changes—

(*a*) इ and ई, when preceded by one consonant, are changed to य्; when preceded by more consonants, to इय्; *e. g.*

rt. चि; Weak B. चिचि; 2 Plur. P. चिच्य; 1 Plur. P. चिच्यिम.
rt. नी; „ „ निनी; „ „ „ निन्य; „ „ „ निन्यिम.
rt. क्षि; „ „ चिक्षि; „ „ „ चिक्षिय; „ „ „ चिक्षियिम.
rt. प्री; „ „ पिप्री; „ „ „ पिप्रिय; „ „ „ पिप्रियिम.

(*b*) उ and ऊ are always changed to उव्; *e. g.*

rt. दु; Weak B. दुदु; 2 Plur. P. दुदुव; 1 Plur P. दुदुविम.
rt. पू; „ „ पुपू; „ „ „ पुपुव; „ „ „ पुपुविम.

(*c*) ऋ, when preceded by one consonant, is changed to र्; when preceded by more consonants, to अर्; *e. g.*

rt. धृ; Weak B. दधृ; 2 Plur. P. दध्र; 1 Plur. P. दध्रिम.
rt. स्मृ; „ „ सस्मृ; „ „ „ सस्मर; „ „ „ सस्मरिम.

(When कृ by § 487, *b*, is changed to स्कृ, it is in the Redupl. Perf. treated like a root commencing with two consonants; *e. g.* 2 Plur. Par. संचस्कर; 1 Plur. Par. संचस्करिम.)

(*d*) ॠ is changed to अर्; optionally to अर् or र् in दॄ, पॄ, and शॄ; *e. g.*

rt. कॄ; Weak B. चकॄ; 2 Plur. P. चकर; 1 Plur. P. चकरिम.
rt. दॄ; „ „ ददॄ; „ „ „ ददर or दद्र; „ „ „ ददरिम or दद्रिम.

(*e*) ए, ऐ, ओ, and औ, substituted for final इ, ई, उ, and ऊ, are changed to अय्, आय्, अव्, and आव्, respectively; *e. g.*

rt. नी; Strong B. निने or निनै; 1 Sing. P. निनय or निनाय.
rt. स्तु; „ „ तुष्टो or तुष्टौ; „ „ „ तुष्टव or तुष्टाव.

§ 308. The rules which regulate the euphonic changes which take place when final consonants of the reduplicated base come in contact with initial letters of terminations apply equally to the finals of roots and to the initial letters of terminations in other general tenses and in the formation of words generally. They are, therefore, in order to make them more widely applicable, and to save repetition, given here somewhat more fully than would have been necessary for the Reduplicated Perfect. With some of these rules the student has been made acquainted in § 255.

§ 309. When final consonants of roots meet with initial letters of terminations, the rules given in §§ 50—59 must be observed. Moreover—

(*a*) Final य् and व् are dropped before all initial consonants except य्; *e. g.*

पूय्+त=पूत; तुर्व्+ न=तूर्ण (§§ 46; 58).

(*b*) Final म् is changed to न् before all initial consonants except य् and स्; *e. g.*

जगम् + वस् = जगन्वस्; गम् + तुम्=गन्तुम्; चक्षम् + ध्वे = चक्षन्ध्वे; चक्षम् + वहे = चक्षण्वहे (§ 58).

§ 310. Before initial स्—

(*a*) Final च्, श्र्, छ्, ज्, ज्, श्, ष्, क्ष्, and ह् are changed to क् (observe § 53), after which स् is changed to ष् (§ 59); the final ह् of नह्, however, is changed to त्; *e. g.*

पच् + स्यति = पक्ष्यति; व्रश्च् + स्यति = व्रक्ष्यति; आनश् + से = आनक्षे; जगाह् + से = जघाक्षे; नह् + स्यति = नत्स्यति.

(*b*) Final न् and म् are changed to Anusvâra; *e. g.*

चक्षम् + से = चक्षंसे; मन् + स्यते = मंस्यते.

(*c*) Final स् is changed to त्; *e. g.*

वस् + स्यति = वत्स्यति; अवास् + सीत् = अवात्सीत्.

§ 311. Before an initial surd dental (त् or थ्)—

(*a*) Final च्, ज् (except of the roots mentioned under *b*), and the final ज् of लज्ज् are changed to क्; *e. g.*

मुच् + त = मुक्त; पपच् + थ = पपक्थ; युज् + त = युक्त; तत्यज् + थ = तत्यक्थ.

(*b*) Final श्र्, छ्, श्, ष्, क्ष्, the final ज् of भ्राज्, मृज्, यज्, राज्, सृज्, and the final ज्ज् of भ्रज्ज् are changed to ष्, after which the initial dental is changed to the corresponding lingual (§ 56); *e. g.*

वव्रश्च् + थ = वव्रष्ठ; दृश् + त = दृष्ट; दद्रश् + थ = दद्रष्ठ; आनक्ष् + थ = आनष्ठ; सृज् + त = सृष्ट; सस्रज् + थ = सस्रष्ठ.

(*c*) Final ह् of roots beginning with द् combines with initial त् or थ् to ग्ध्; *e. g.*

दह् + त = दग्ध; ददह् + थ = ददग्ध.

(*d*) Final ह् of other roots combines with initial त् or थ् to ढ्, before which (short) अ, इ, and उ are lengthened, except in वह् and सह्, the अ of which is changed to ओ; *e. g.*

लिह् + त = लीढ; ववर्ह् + थ = ववर्ढ; उवह् + थ = उवोढ; वह् + तुम् = वोढुम्.

(*e*) The final ह् of द्रुह्, मुह्, स्निह्, and स्नुह् may follow either (*c*) or (*d*); the final ह् of नह् combines with त् or थ् to द्ध्; *e. g.*

द्रोह् + तुम् = द्रोग्धुम् or द्रोढुम्; मुह् + त = मुग्ध or मूढ; नह् + त = नद्ध; ननह् + थ = ननद्ध.

§ 312. Before initial ध्व्—

(*a*) The finals mentioned in § 311 (*a*) are changed to ग्, those mentioned in § 311 (*b*) to ड्; after the latter, ध् is changed to ढ् *e. g.*

अमुच् + ध्वम् = अमुग्ध्वम्;

आनश् + ध्वे = आनड्ढ्वे.

(*b*) Final ह् combines with the ध् of ध्व् as it combines with an initial surd dental (§ 311 *c*, *d*, *e*); but here § 53 must be observed; *e. g.*

अदुह् + ध्वम् = अधुग्ध्वम्;
जगाह् + ध्वे = जघाढ्वे.

§ 313 The initial ध् of the termination ध्वे of the 2 Plur. Perf. Âtm.—
(*a*) must be changed to ढ् when it is preceded by (radical) उ or ऋ; *e. g.*

rt. स्तु; तुष्टु+ध्वे=तुष्टुढ्वे;
rt. कृ; चकृ+ध्वे=चकृढ्वे.

(*b*) may optionally be changed to ढ् when the intermediate इ is prefixed to it, provided this इ be preceded by a semivowel or ह्; *e. g.*
rt. लू; लुलू+इध्वे (by § 307 *b*)=लुलुव्+इध्वे=लुलुविध्वे or लुलुविढ्वे.

Paradigms:

§ 314 The Reduplicated Perfect of भिद् P. Â. 'to split', तुद् P. Â. 'to strike', निन्द् P. 'to blame', क्रम् P. Â. 'to go', अस् P. Â. 'to be' (only used as an auxiliary verb), अञ्ज् P. 'to anoint', इष् P. 'to wish', ऋच् P. 'to praise', नी P. Â. 'to lead', क्री P. Â. 'to buy', यु P. Â. 'to join', स्तु P. Â. 'to praise', कृ P. Â. 'to do', मृ Â. 'to die' (which forms the Redupl. Perf. in Par.), स्मृ P. 'to remember', कॄ P. Â. 'to scatter.'

	1 Rt. भिद्.		2 Rt. तुद्.	
	Strong B. विभेद्.		Strong B. तुतोद्.	
	Weak B. विभिद्.		Weak B. तुतुद्.	
	Par.	Âtm.	Par.	Âtm.
Sing.	1 बिभेद	बिभिदे	तुतोद	तुतुदे
	2 बिभेदिथ	बिभिदिषे	तुतोदिथ	तुतुदिषे
	3 बिभेद	बिभिदे	तुतोद	तुतुदे
Dual.	1 बिभिदिव	बिभिदिवहे	तुतुदिव	तुतुदिवहे
	2 बिभिदथुः	बिभिदाथे	तुतुदथुः	तुतुदाथे
	3 बिभिदतुः	बिभिदाते	तुतुदतुः	तुतुदाते
Plur.	1 बिभिदिम	बिभिदिमहे	तुतुदिम	तुतुदिमहे
	2 बिभिद	बिभिदिध्वे	तुतुद	तुतुदिध्वे
	3 बिभिदुः	बिभिदिरे	तुतुदुः	तुतुदिरे

3. Rt. निन्द्. 4. Rt. क्रम् 5. Rt. अस्.

Perf. B. निनिन्द्. S. B. चक्रम् or चक्राम्. Perf. B. आस्.

W. B. चक्रम्.

		3.	4.		5.	
		Par.	Par.	Âtm.	Par.	Âtm.
Sing.	1	निनिन्द	चक्राम or चक्रम	चक्रमे	आस	आसे
	2	निनिन्दिथ	चक्रमिथ	चक्रमिषे	आसिथ	आसिषे
	3	निनिन्द	चक्राम	चक्रमे	आस	आसे
Dual.	1	निनिन्दिव	चक्रमिव	चक्रमिवहे	आसिव	आसिवहे
	2	निनिन्दथुः	चक्रमथुः	चक्रमाथे	आसथुः	आसाथे
	3	निनिन्दतुः	चक्रमतुः	चक्रमाते	आसतुः	आसाते
Plur.	1	निनिन्दिम	चक्रमिम	चक्रमिमहे	आसिम	आसिमहे
	2	निनिन्द	चक्रम	चक्रमिध्वे	आस	आसिध्वे
	3	निनिन्दुः	चक्रमुः	चक्रमिरे	आसुः	आसिरे

6 Rt. अञ्ज्. 7. Rt. इष्. 8. Rt. ऋच्. 9. Rt. नी.

Perf. B. आनञ्ज्. S. B. इयेष्. S. B. आनर्च्. S. B. निने or निनै.

W. B. ईष्. W. B. आनृच्. W. B. निनी.

		6.	7.	8.	9.	
		Par.	Par.	Par.	Par.	Âtm.
Sing.	1	आनञ्ज	इयेष	आनर्च	निनाय or निनय	निन्ये
	2	आनञ्जिथ or आनङ्क्थ	इयेषिथ	आनर्चिथ	निनयिथ or निनेथ	निन्यिषे
	3	आनञ्ज	इयेष	आनर्च	निनाय	निन्ये
Dual.	1	आनञ्जिव or आनञ्ज्व	ईषिव	आनृचिव	निन्यिव	निन्यिवहे
	2	आनञ्जथुः	ईषथुः	आनृचथुः	निन्यथुः	निन्याथे
	3	आनञ्जतुः	ईषतुः	आनृचतुः	निन्यतुः	निन्याते

Plur.	1 आनञ्जिम or आनञ्ज्म	ईषिम	आनृचिम	निन्यिम	निन्यिमहे
	2 आनञ्ज	ईष	आनृच	निन्य	निन्यिध्वे or °ढ्वे
	3 आनञ्जुः	ईषुः	आनृचुः	निन्युः	निन्यिरे

10. Rt. क्री.

Strong B. चिक्रे or चिक्रै.

Weak B. चिक्री.

11. Rt. यु.

Strong B. युयो or युयौ.

Weak B. युयु.

	10. Par.	10. Âtm.	11. Par.	11. Âtm.
Sing. 1	चिक्राय or चिक्रय	चिक्रिये	युयाव or युयव	युयुवे
2	चिक्रयिथ or चिक्रेथ	चिक्रियिषे	युयविथ	युयुविषे
3	चिक्राय	चिक्रिये	युयाव	युयुवे
Dual. 1	चिक्रियिव	चिक्रियिवहे	युयुविव	युयुविवहे
2	चिक्रियथुः	चिक्रियाथे	युयुवथुः	युयुवाथे
3	चिक्रियतुः	चिक्रियाते	युयुवतुः	युयुवाते
Plur. 1	चिक्रियिम	चिक्रियिमहे	युयुविम	युयुविमहे
2	चिक्रिय	चिक्रियिध्वे or °ढ्वे	युयुव	युयुविध्वे or °ढ्वे.
3	चिक्रियुः	चिक्रियिरे	युयुवुः	युयुविरे

12. Rt. स्तु.

Strong B. तुष्टो or तुष्टौ.

Weak B. तुष्टु.

13. Rt. कृ.

Strong B. चकर् or चकार्.

Weak B. चकृ.

	12. Par.	12. Âtm.	13. Par.	13. Âtm.
Sing. 1	तुष्टाव or तुष्टव	तुष्टुवे	चकार or चकर	चक्रे
2	तुष्टोथ	तुष्टुषे	चकर्थ	चकृषे
3	तुष्टाव	तुष्टुवे	चकार	चक्रे

Dual.	1	तुष्टुव	तुष्टुवहे	चकृव	चकृवहे
	2	तुष्टुवथुः	तुष्टुवाथे	चक्रथुः	चक्राथे
	3	तुष्टुवतुः	तुष्टुवाते	चक्रतुः	चक्राते
Plur.	1	तुष्टुम	तुष्टुमहे	चकृम	चकृमहे
	2	तुष्टुव	तुष्टुढ्वे	चक्र	चकृढ्वे
	3	तुष्टुवुः	तुष्टुविरे	चक्रुः	चक्रिरे

14 Rt. मृ.	15. Rt. स्मृ.	16. Rt. कृ.
Strong B. ममर् or ममार्.	Strong B. सस्मर् or सस्मार्.	Strong B. चकर् or चकार्.
Weak B. मम्रृ.	Weak B. सस्मृ.	Weak B. चकृ.

		Par.	Par.	Par.	Âtm.
Sing.	1	ममार or ममर	सस्मार or सस्मर	चकार or चकर	चकरे
	2	ममर्थ	सस्मर्थ	चकरिथ	चकरिषे
	3	ममार	सस्मार	चकार	चकरे
Dual.	1	मम्रिव	सस्मरिव	चकरिव	चकरिवहे
	2	मम्रथुः	सस्मरथुः	चकरथुः	चकराथे
	3	मम्रतुः	सस्मरतुः	चकरतुः	चकराते
Plur.	1	मम्रिम	सस्मरिम	चकरिम	चकरिमहे
	2	मम्र	सस्मर	चकर	चकरिध्वे or °ढ्वे
	3	मम्रुः	सस्मरुः	चकरुः	चकरिरे

The Reduplicated Perfect of Roots the Reduplicated Base of which is weakened in the weak forms.

§ 315. Roots in आ (ए, ऐ, and ओ, cf. § 297, *b*) drop their final vowel in all weak forms, and before the termination of the 2 Sing. Par., when it has the intermediate इ prefixed to it. In the 1 and 3 Sing. Par. the final radical आ combines with the termination अ to औ. *E. g.* दा P. Â. 'to give', गै P. 'to sing';

	Rt. दा		गै.
	Strong B. ददा		जगा.
	Weak B. दद्		जग्.
	Par.	Âtm.	Par.
Sing. 1	ददौ	ददे	जगौ
2	ददाथ or ददिथ	ददिषे	जगाथ or जगिथ
3	ददौ	ददे	जगौ
Dual. 1	ददिव	ददिवहे	जगिव
2	ददथुः	ददाथे	जगथुः
3	ददतुः	ददाते	जगतुः
Plur. 1	ददिम	ददिमहे	जगिम
2	दद	ददिध्वे	जग
3	ददुः	ददिरे	जगुः

§ 316. The roots गम् 'to go', हन् 'to strike', जन् 'to be born', खन् 'to dig', and घस् 'to eat' drop their radical vowel in weak forms only; the ह् of हन् is changed to घ् in all reduplicated forms. *E. g.* rt. गम्, Strong B. जगम् or जगाम्; Weak B. जग्म्;

	Par.			Âtm.		
	Sing.	*Dual.*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1	जगाम or जगम	जग्मिव	जग्मिम	जग्मे	जग्मिवहे	जग्मिमहे
2	जगन्थ or जगमिथ	जग्मथुः	जग्म	जग्मिषे	जग्माथे	जग्मिध्वे
3	जगाम	जग्मतुः	जग्मुः	जग्मे	जग्माते	जग्मिरे

Perf. Par. of हन्=जघान or जघन, जघन्थ or जघनिथ, जघान; जघ्निव &c.

Perf. Âtm. of जन्=जज्ञे; Perf. Par. of घस्=जघास or जघस, जक्षिव, जक्षिम &c.

§ 317. Roots which contain the vowel अ between two simple radical consonants, and which do not begin with a guttural, nor with an aspirate letter, nor with व्, instead of taking reduplication, change their radical

vowel to ए in all weak forms, and before the termination of the 2 Sing. Par., when it has the intermediate इ prefixed to it. *E. g.* rt. पच् P. Â. 'to cook', Strong B. पपच् or पपाच्, Weak B. पेच्;

	Par.			Âtm.	
	Sing.	*Dual.*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1	पपाच or पपच	पेचिव	पेचिम	पेचे	पेचिवहे	पेचिमहे
2	पपक्थ or पेचिथ	पेचथुः	पेच	पेचिषे	पेचाथे	पेचिध्वे
3	पपाच	पेचतुः	पेचुः	पेचे	पेचाते	पेचिरे

Perf. Par. of पत्=पपात or पपत, पेतिथ (only), पपात; पेतिव &c.

§ 318. (*a*) The roots त्रप् Â. 'to be ashamed', फल् P. to burst', भज् P. Â. 'to share', तॄ P. 'to cross' (by § 303 *b* and § 307 *d* changeable to तर् in the 2 Sing. and in weak forms) and राध् in the sense of 'to injure' likewise follow § 317; *e. g.*

rt. भज्; 3 Sing. Par. बभाज, Du. भेजतुः, Plur. भेजुः; 3 Sing. Âtm. भेजे. rt. तॄ; 3 Sing. ततार, Du. तेरतुः; Plur. तेरुः.

(*b*) The roots त्रस् P. 'to tremble', भ्रम् P. 'to roam', स्यम् P. 'to sound', स्वन् P. 'to sound', जॄ P. 'to grow old', भ्राज् Â. 'to shine', राज् P. Â. 'to shine,' ग्रन्थ् P. 'to tie', and दम्भ् P. 'to deceive' follow § 317 optionally. ग्रन्थ् and दम्भ्, when they follow § 317, drop their nasal. *E. g.*

rt. त्रस्;	तत्रास,	तत्रसतुः	or त्रेसतुः;	तत्रसुः	or त्रेसुः;
rt. जॄ;	जजार,	जजरतुः	or जेरतुः,	जजरुः	or जेरुः;
rt. राज्;	रराज,	रराजतुः	or रेजतुः,	रराजुः	or रेजुः;
rt. ग्रन्थ्;	जग्रन्थ,	जग्रन्थतुः	or ग्रेथतुः,	जग्रन्थुः	or ग्रेथुः.

(*c*) शस् P. 'to strike' forms its Perfect (against § 317) according to the general rule; *e. g.*

3 Sing. शशास, Du. शशसतुः; Plur. शशसुः.

§ 319. (*a*) The roots वच् 'to speak', वद् 'to say', वप् 'to sow', वश् 'to wish', वस् 'to dwell', and वह् 'to carry' substitute उ for the reduplicative syllable व (*e. g.* वच्, reduplicated उवच्); in the weak forms (but not in 2 Sing. Par.) they further substitute उ also for the radical व, and contract the reduplicative उ and the radical उ to ऊ (उ+उच्= ऊच्) *E. g.* rt. वच् P. Â., Strong B. उवच् or उवाच्, Weak B. ऊच्;

	Par.			Âtm.	
Sing.	*Dual*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1 उवाच or उवच	ऊचिव	ऊचिम	ऊचे	ऊचिवहे	ऊचिमहे
2 उवक्थ or उवचिथ	ऊचथुः	ऊच	ऊचिषे	ऊचाथे	ऊचिध्वे
3 उवाच	ऊचतुः	ऊचुः	ऊचे	ऊचाते	ऊचिरे

Perf. Par. of वह्=उवाह or उवह, उवोढ (§ 311, *d*) or उवहिथ, उवाह; ऊहिव &c.; Âtm. ऊहे &c.

(*b*) Similarly यज् 'to sacrifice' forms its strong base इयज् or इयाज् and its weak base ईज्; *e. g.* Par. इयाज or इयज, इयष्ठ or इयजिथ, इयाज; ईजिव &c.

§ 320. (*a*) The roots व्यच् P. 'to surround', व्यध् P. 'to strike', ज्या P. 'to grow old', and स्वप् P. 'to sleep' substitute in weak forms इ and उ for य or या and व respectively, and they have the same vowels in the reduplicative syllable of the whole of the Perfect; *e. g.*

rt. व्यध्; विव्याध, विविधतुः; विविधुः;
rt. स्वप्; सुष्वाप, सुषुपतुः, सुषुपुः (§ 232);
rt. ज्या; Sing. जिज्यौ, जिज्याथ or जिज्यिथ, जिज्यौ; Du. जिज्यिव.

(*b*) ग्रह् P. Â. 'to seize' substitutes in weak forms ऋ for र; *e. g.* जग्राह, जगृहतुः; जगृहुः.

Irregular Reduplicated Perfects.

§ 321. भू P. Â. 'to be' forms its Reduplicated Perfect thus:

	Par.			Âtm.	
Sing.	*Dual.*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1 बभूव	बभूविव	बभूविम	बभूवे	बभूविवहे	बभूविमहे
2 बभूविथ	बभूवथुः	बभूव	बभूविषे	बभूवाथे	बभूविध्वे or ढ्वे
3 बभूव	बभूवतुः	बभूवुः	बभूवे	बभूवाते	बभूविरे

§ 322. (*a*) द्युत् Â. 'to shine' and व्यथ् Â. 'to suffer' take in the reduplicative syllable the vowel इ; *e. g.* 3 Sing. दिद्युते, विव्यथे.

(*b*) अश् Â. 'to pervade' forms its Perfect base आनश्; *e. g.* 3 Sing. आनशे; 2 Sing. आनशिषे or आनक्षे (§ 306 (*a*); &c.

(*c*) ऋ P. 'to go' and ऋच्छ् P. 'to go' form their Perfect bases आर् and आनर्छ् respectively; *e. g.* rt. ऋ, Sing. आर, आरिथ, आर; 3 Plur. आरुः; rt. ऋच्छ्, 3 Sing. आनर्छ; Du. आनर्छतुः, Plur. आनर्छुः.

(*d*) जि P. Â. 'to conquer' and हि P. 'to throw' substitute ग् and घ् respectively for their radical consonant; चि P. Â. 'to gather' optionally substitutes कृ. *E. g.* जि, Perf. B. जिगि; 3 Sing. Par. जिगाय, Âtm. जिग्ये.—हि, Perf. B. जिघि, 3 Sing. जिघाय, Plur. जिघ्युः—चि. Perf. B. चिचि or चिकि; 3 Sing. Par. चिचाय or चिकाय, Âtm चिच्ये or चिक्ये.

§ 323. कुट् 'to be crooked' and certain other roots of the sixth (*tudâdi*) class retain their radical vowel unchanged in the 2 Sing. Par. and optionally in the 1 Sing par., *e. g.* चुकोट or चुकुट, चुकुटिथ, चुकोट. The same roots retain their vowel unchanged also in other tenses which usually require the radical to be guṇated.

§ 324. दृश् P. 'to see' and सृज् P. 'to emit' form the 2 Sing. ददर्शिथ or दद्रष्ठ; ससर्जिथ or सस्रष्ठ; otherwise they are regular; *e. g.* 1 Sing. ददर्श, Du. ददृशिव, &c.

§ 325. (*a*) प्याय् Â. 'to grow,' and ह्वे P. Â. 'to call' form their Perfects from पी and हू respectively; श्वि P. 'to swell' optionally forms its Perfect from शू. *E. g.* प्याय्, 3 Sing. पिप्ये.—ह्वे, 3 Sing Par. जुहाव; Âtm. जुहुवे.—श्वि, 3 Sing. शिश्वाय or शुशाव.

(*b*) व्ये P. Â. 'to cover' forms the strong base विव्यय्, and the weak base विवी; *e.g.* Par. विव्याय or विव्यय, विव्ययिथ (§306), विव्याय; विव्यियिव &c. Âtm. विव्ये.

(*c*) वे P. Â. 'to weave' is regular; or forms its strong base उवय्, and its weak base ऊय् or ऊव्. *E. g.* 3 Sing. Par. ववौ or उवाय; 3 Du. ववतुः or ऊयतुः or ऊवतुः.

§ 326. (*a*) स्वञ्ज् Â 'to embrace' optionally drops its nasal; *e. g.* 3 Sing. सस्वञ्जे or सस्वजे.

(*b*) दे Â. 'to guard' forms its Perfect base दिगि; *e. g.* 3 Sing. दिग्ये.

§ 327. Of the Perfect of अह् 'to say' only the following forms of the Parasmai. are in use:

	Sing.	*Dual.*	*Plur.*
2	आत्थ	आहथुः	
3	आह	आहतुः	आहुः

All these forms convey the sense of a Present tense ('he says,' &c.), and are considered as optional substitutes for the corresponding forms of the Present tense of rt. ब्रू (§ 275).

b.— The Periphrastic Perfect.

§ 328. The Periphrastic Perfect is formed by affixing आम् to the root and by adding to the base formed in this manner the Redupl. Perf.

Parasmai. or Âtmane. of कृ 'to do' (§ 314, 13), or the Redul. Perfect Parasmai. of अस् 'to be' (§ 314, 5) or of भू 'to be' (§ 321). The Red. Perf. Parasmai. of कृ is employed after verbs which are conjugated in the Parasmaipada, the Red. Perf. Âtmane. of कृ after verbs which are conjugated in the Âtmanepada. The perf. Par. of अस् and भू is used both after Parasmai. and after Âtmanepada verbs. *E. g.*

उन्द् P. 'to moisten', 3 Sing. उन्दांचकार, or उन्दामास, or उन्दांबभूव.
एध् Â 'to grow', 3 Sing. एधांचक्रे, or एधामास, or एधांबभूव.

§ 329. A penultimate (prosodially short) vowel or a final vowel is guṇated before आम्, except in विद् 'to know' (§ 300 *c.*); *e. g.* ओषांचकार (or उवोष), जागरांचकार (or जजागार), बिभयांचकार (or बिभाय), बिभरांचकार (or बभार); but विदांचकार (or विवेद).

Paradigms:

§ 330. The Periphrastic Perfect of उन्द् P. 'to moisten', and of आस् Â. 'to sit'.

Parasmai.

Sing.	1	उन्दांचकार or चकर or	उन्दामास or	उन्दांबभूव
	2	उन्दांचकर्थ	उन्दामासिथ	उन्दांबभूविथ
	3	उन्दांचकार	उन्दामास	उन्दांबभूव
Dual.	1	उन्दांचकृव	उन्दामासिव	उन्दांबभूविव
	2	उन्दांचक्रथुः	उन्दामासथुः	उन्दांबभूवथुः
	3	उन्दांचक्रतुः	उन्दामासतुः	उन्दांबभूवतुः
Plur.	1	उन्दांचकृम	उन्दामासिम	उन्दांबभूविम
	2	उन्दांचक्र	उन्दामास	उन्दांबभूव
	3	उन्दांचक्रुः	उन्दामासुः	उन्दांबभूवुः

Âtmane.

Sing.	1	आसांचक्रे or	आसामास or	आसांबभूव
	2	आसांचकृषे	आसामासिथ	आसांबभूविथ
	3	आसांचक्रे	आसामास	आसांबभूव

Plur.	1 आसांचकृवहे	or	आसामासिव	or	आसांवभूविव
	2 आसांचक्राथे		आसामासथुः		आसांबभूवथुः
	3 आसांचक्राते		आसामासतुः		आसांबभूवतुः
Dual.	1 आसांचकृमहे		आसामासिम		आसांबभूविम
	2 आसांचकृढ्वे		आसामास		आसांवभूव
	3 आसांचक्रिरे		आसामासुः		आसांवभूवुः

2.—The Aorist.

§ 331. (*a*) The common characteristic of all Aorists is the augment अ, prefixed to the root (§ 229).

(*b*) The personal terminations are either added immediately to the root or to a base formed from the root by the addition of अ (*Radical Aorist*), or a Sibilant is prefixed to them before they are added to the root (*Sibilant-Aorist*). There are three varieties of the Radical Aorist (Forms I., II and III.) and four varieties of the Sibilant-Aorist (Forms IV., V., VI., and VII.).

§ 332. A few general remarks may help the student to master the special rules, to be given below, according to which a root must take one or another of the seven forms of the Aorist :

1. The most general and important forms are Form IV. (in sam, sîḥ, sît) and Form V. (in iṣham, îḥ, ît). Form IV. is the common form for *aniṭ* roots. and Form V. the common form for *seṭ* roots (§298). Optionally-*aniṭ* roots would of course take either form.

2. *Exceptions*: (*a*) Roots ending in आ (ए, ऐ, and ओ) and a few other *aniṭ* roots take Form VI. (in sisham, sîḥ sît). As this form is used only in Parasmai., the same roots will take Form IV., the ordinary form for *aniṭ* roots, in Âtmane.

(*b*) *Aniṭ* roots ending in a sibilant or ह् , preceded by इ, उ, or ऋ, take Form VII. (in sam, saḥ, sat) both in Parasmai. and Âtmane.

3. *Exception* to 2 (*a*): Eleven roots, specially to be enumerated, which according to 2(*a*) would take Form VI., and the *seṭ* root भू, which should take Form V., take Form I. (in am, ḥ, t). As this form too is used only in Parasmai., the same roots will in Âtmane. take Forms IV. or V., according as they are *aniṭ* or *seṭ*.

4. There remain Form II. (in am, aḥ, at,) and the reduplicated Form III. (also in am, aḥ, at). Of these, Form III. is peculiar to only very few primitive roots. Form II. is peculiar chiefly to certain roots of the 4th

divâdi) class, and to roots of the 1st (*bhvâdi*) and 6th (*tudâdi*) classes which form the special base irregularly; most roots take it only in Parasmai., while in Âtmane. they take Forms IV or V., according as they are *aniṭ* or *seṭ*.

a.—The Radical Aorist.

1.—*First Form* (only Parasmaipada).

§ 333. The personal terminations given in col. II. of § 227 are added immediately to the root; in the 3 Plur. उः is substituted for अन्, and before it a final radical vowel is dropped.

§ 334. *Paradigms:* The first Form of the Radical Aorist of पा P. 'to drink', धे P. 'to suck', सो P. 'to finish' (see § 297, *b*).

Parasmaipada.

Sing.	1	अपाम्	अधाम्	असाम्
	2	अपाः	अधाः	असाः
	3	अपात्	अधात्	असात्
Dual.	1	अपाव	अधाव	असाव
	2	अपातम्	अधातम्	असातम्
	3	अपाताम्	अधाताम्	असाताम्
Plur.	1	अपाम	अधाम	असाम
	2	अपात	अधात	असात
	3	अपुः	अधुः	असुः

§ 335. Irregular Aorists of the first Form:

(*a*) भू 'to be' retains the termination अन् in the 3 Plur. and changes its final ऊ before vowel-terminations to ऊव् (as in the Perf.); *e. g.* अभूवम्, अभूः, अभूत्; 3 Plur. अभूवन्.

(*b*) इ 'to go' forms this Aorist from गा; *e. g.* अगात्.

§ 336. Only twelve roots take this form of the Radical Aorist in Parasmai., *viz.* the *aniṭ* roots इ 'to go' (अगात्), घ्रा 'to smell', छो 'to cut', दा 'to give', दो 'to cut', धा 'to place', धे 'to suck', पा 'to drink', शो 'to sharpen', सो 'to finish', and स्था 'to stand', and the *seṭ* root भू 'to be.' Of these, घ्रा, छो, शो and सो take also Form VI. (अघ्रासीत्, अच्छासीत् &c.); धे takes also Forms III. and VI. (अदधत् and अधासीत्)—दा, धा, and स्था take in Âtmane. Form IV. (अदित, अधित, अस्थित), and भू takes in Âtmane. Form V. (अभविष्ट).—The root इ with the prep. अधि takes in Âtmane. Form IV. (अध्यगीष्ट or अध्यैष्ट 'he has studied').

II.—*Second Form* (Parasmai. and rarely Âtmane.).

§ 337. (*a*) अ is added to the root and the base so formed takes the personal terminations given in col. II. of § 227.

(*b*) A final ऋ or ॠ is guṇated before अ; *e. g.* सृ, असरत्; जॄ, अजरत्; a penultimate nasal is dropped; *e. g.* स्कन्द्, अस्कदत्.

(*c*) The rules given in § 245 apply to the final अ of the base and the initial letters of the terminations; *e. g.* असिच् + अ + त्=असिचत्; असिच् + अ +अम् = असिचम्; असिच् + अ + म = असिचाम; असिच् + अ + आताम् = असिचेताम्.

§ 338. *Paradigm:* The second Form of the Radical Aorist of सिच् P. Â. 'to sprinkle'.

	Parasmai.			Âtmane.		
	Sing.	*Dual.*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1	असिचम्	असिचाव	असिचाम	असिचे	असिचावहि	असिचामहि
2	असिच:	असिचतम्	असिचत	असिचथा:	असिचेथाम्	असिचध्वम्
3	असिचत्	असिचताम्	असिचन्	असिचत	असिचेताम्	असिचन्त

§ 339. Irregular Aorists of the second Form.

1.	अस्	'to throw',	3 S. P. आस्थत्.	4.	शास्	'to rule',	3 S. P. अशिषत्.
2.	ख्या	'to speak',	„ „ अख्यत्.	5.	श्वि	'to swell',	„ „ अश्वत्.
3.	दृश्	'to see',	„ „ अदर्शत्.	6.	ह्वे	'to call',	„ „ अह्वत्.

§ 340. 1. The following roots must take this form of the Radical Aorist in either Pada in which they may be used: अस् 'to throw', ऋ cl. 3, ख्या, शास्, and सृ cl. 3 (*e.g.* सृ cl. 3, असरत्; but सृ cl. 1, असार्षीत्).

2. The *aniṭ* roots लिप्, सिच् and ह्वे must take this form in Par.; in Âtm. they may optionally take this form or Form IV.; *e. g.*

rt. लिप्, Par. अलिपत्; Âtm. अलिपत or अलिप्त.

3. The following are the common roots which must take this form in Paramai:—

(*a*) Of roots of the 1st class: क्लृप्, क्षुभ् (also when belonging to cl. 4; but when belonging to cl. 9, अक्षोभीत्), द्युत्, ध्वंस्, भ्रंश् (also when belonging to cl.4), स्विद् (also when belonging to cl. 4), रुच्, वृत्, वृध्, शुभ्, शृध्, श्वित्, स्यन्द्, स्रंस्, स्विद् (also when belonging to cl. 4).

(*b*) Of roots of the 4th class: उच्, ऋध् (but ऋध् cl. 5 &c. आर्धीत्), कुप्, कृश्, क्रुध्, क्लम्, क्लिद्, क्षम्, क्षुध्, क्ष्विद्, गृध्, तम्, तुप्, तृप् (but तृप् cl. 5 or 6, अताप्सीत् or अत्राप्सीत् or अतर्पीत्), तृष्, दम्, दुप्, दृप् (or like तृप्), द्रुह्, नश्, पुष् (but पुष् cl. 9 or 1, अपोषीत्), भ्रम् (but भ्रम् cl. 1, अभ्रमीत्), मद्, मुह्, यस् (but यस् cl. 1 or 6, अयसीत्), रध्, रुप् (but रुप् cl. 1, अरोपीत्), लुट् (but लुट् cl. 1, अलोटीत्), लुप् (also when belonging to cl. 6),

लुभ् (but लुभ् cl. 6 अलोभीत्), शक् (also when belonging to cl. 5), शम्, शुध्, शुष्, श्रम्, श्लिष् (except in the sense of 'to embrace', see § 366), सिध् (but सिध् cl. 1 'to govern,' असैत्सीत् or असेधीत्, and सिध् cl. 1 'to go,' असेधीत्), स्निह्, हृष्.

(c) The roots आप्, गम्, घस्, पिष्, मुच्, विद् cl. 6, शद्, शिष् cl. 7, सद्, सृप्.

Those of the roots enumerated under *a, b, c,* which are *aniṭ,* take in Âtm. form IV.; *e.g.* rt. मुच्, अमुक्त; those which are optionally *aniṭ*, take in Âtm. form IV, or V.; *e.g.* rt. स्यन्द्, अस्यन्त or अस्यन्दिष्ट; the remaining (*seṭ*) roots take in Âtm. form V.; *e. g.* rt. द्युत्, अद्योतिष्ट.

4. (*a*) The *aniṭ* roots क्षुद्, छिद्, दृश्, निज्, भिद्, युज्, रिच्, रुध्, विच्, and स्कन्द् may optionally take this form or form IV. in Par.; in Âtm. they can take only form IV.; *e.g.* rt. क्षुद्, Par. अक्षुदत् or अक्षौत्सीत्; Âtm. अक्षुत्त.

(*b*) The *seṭ* roots घुष्, च्युत्, छृद्, जॄ, तृद्, बुध् cl. 1, रुद्, शुच् cl. 4, श्चुत्, and स्तम्भ् may optionally take this form or form V. in Par.; in Âtm. they can take only form V.; *e.g.* rt. छृद्, Par. अच्छृदत् or अच्छर्दीत्; Âtm. अच्छर्दिष्ट.

(*c*) श्वि takes in Par. optionally this form or form III. or form V.; अश्वत्, अशिश्वियत्, or अश्वयीत्; in Âtm. it would not take this form.

III.—*Third Form* (Parasmai. and Âtmane.).

§ 341. (*a*) The root is reduplicated before it takes the augment.

(*b*) अ is added to the root and to the base so formed the personal terminations given in col. II. of § 227 are added as they are added in form II.

(*c*) Final इ and उ are changed to इय् and उव् before अ; final आ (for ए) is dropped; *e.g.* कम्, 3 sing. Âtm. अचकमत; श्रि, 3 Sing. Par. अशिश्रियत्; धे, 3 Sing. Par. अदधत्.

§ 342. *Paradigm:* The third Form of the Radical Aorist of श्रि P. Â 'to go'.

	Singular.	*Dual.*	*Plural.*
		Parasmai.	
1	अशिश्रियम्	अशिश्रियाव	अशिश्रियाम
2	अशिश्रियः	अशिश्रियतम्	अशिश्रियत
3	अशिश्रियत्	अशिश्रियताम्	अशिश्रियन्

Âtmane.

1 अशिश्रिये	अशिश्रियावहि	अशिश्रियामहि
2 अशिश्रियथाः	अशिश्रियेथाम्	अशिश्रियध्वम्
3 अशिश्रियत	अशिश्रियेताम्	अशिश्रियन्त

§ 343. श्रि P. Â. 'to go', द्रु P. 'to run', स्रु P. 'to flow', and कम् Â. 'to love', take only this form of the Aorist. श्वि P. 'to swell', takes this form, or form II. or V. (§ 340, 4, *c*); धे P. 'to suck', takes this form, or form I. or VI. (§ 336).

§ 344. पत् 'to fall', forms irregularly अपप्तत्; and वच् 'to speak', अवोचत्.

b.—The Sibilant-Aorist.

§ 345. The four forms of the Sibilant-Aorist have this in common that the sibilant स् or a syllable containing the sibilant स् (changeable to ष्) is prefixed to the personal terminations given in col. II. of § 227, before they are added to the root.

IV.—*Fourth Form* (Parasmai. and Âtmane.).

§ 346. (*a*) The sibilant स् (changeable to ष् in accordance with § 59) is prefixed to the personal terminations given in col. II. of § 227, before they are added to the root. In the 2 and 3 Sing. Par. ई is inserted between this स् or ष् and the terminations: (स्) and त्, to prevent the loss of these terminations. In the 2 Plur. Âtm. स् is dropped before ध्वम्. In the 3 Plur. Par. and Âtm. उः and अत are substituted for अन् and अन्त.

(*b*) Table showing the terminations of form IV. of the Aorist:

	Parasmai.			Âtmane.		
	Sing.	*Dual.*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1	सम्	स्व	स्म	सि	स्वहि	स्महि
2	सीः	स्तम्	स्त	स्थाः	साथाम्	ध्वम्
3	सीत्	स्ताम्	सुः	स्त	साताम्	सत

§ 347. (*a*) The terminations beginning with स्त् and स्थ् drop their स् after short vowels and consonants except nasals and र्; *e. g.* rt. कृ, 3 Sing. Âtm. अकृ + स्त = अकृत; rt. क्षिप्, 2 Sing. Âtm. अक्षिप् + स्थाः = अक्षिप्थाः; but rt. ह्वे, 3 Sing. Âtm. अह्वा + स्त = अह्वास्त; rt. कृ, 2 Plur. Par. अकार् + स्त = अकार्ष्ट.

(*b*) Final radical consonants combine with the initial letters of the terminations according to the rules given in § 309 &c.; *e. g.*

rt. पच्; 3 Sg. P. अपाच्+सीत्=अपाक्षीत्; 3 Sg. Â. अपच् +स्त =अपक्त.
rt. व्रश्च्; „ „ „ अव्राश्च्+सीत्=अव्राक्षीत्; 3 Du. P. अव्राश्च्+स्ताम्=अव्राष्टाम्.
rt. प्रच्छ्; „ „ „ अप्राच्छ्+सीत्=अप्राक्षीत्; 3 Du. P. अप्राच्छ्+स्ताम्=अप्राष्टाम्.
rt. दह्; „ „ „ अदाह्+सीत्=अधाक्षीत्; 3 Du. P. अदाह्+स्ताम्=अदाग्धाम्.
rt. नह्; „ „ „ अनाह्+सीत्=अनात्सीत्; 3 Sg. Â. अनह्+स्त =अनद्ध.
rt. वह्; „ „ „ अवाह्+सीत्=अवाक्षीत्; 3 Sg. Â. अवह्+स्त =अवोढ.
rt. वस्; „ „ „ अवास्+सीत्=अवात्सीत्; 3 Du. P. अवास्+स्ताम्=अवात्ताम्.

(*c*) The initial ध् of the termination ध्वम् is changed to ढ् after all vowels except अ and आ, and after र्; *e. g.*

rt. चि; 2 Plur. Âtm. अचे +ध्वम्=अचेढ्वम्.
rt. कृ; „ „ „ अकृ +ध्वम्=अकृढ्वम्.
rt. स्तॄ „ „ „ अस्तीर् +ध्वम्=अस्तीर्ढ्वम्. (§ 48.)
But rt. पच्; „ „ „ अपच् +ध्वम्=अपग्ध्वम्.

§ 348. (*a*) In Parasmaipada Vṛiddhi is substiuted for the vowel of the root; *e. g.* rt. चि, 3 Sing. Par. अचैषीत्; rt. नी, अनैषीत्; rt. श्रु, अश्रौषीत्; rt. कृ, अकार्षीत्; rt. भज, अभाक्षीत्; rt. भञ्ज्, अभाङ्क्षीत्; rt. भुज्, अभौक्षीत्.

(*b*) In Âtmanepada Guṇa is substituted for final radical इ, ई, उ and ऊ; *e. g.* rt. चि; 3 Sing. Âtm. अचेष्ट; rt. नी, अनेष्ट; rt. च्यु, अच्योष्ट; rt. सू, असोष्ट; other radical vowels remain unchanged in Âtmanepada; *e. g.* rt. कृ, 1 Sing. Âtm. अकृषि; rt. पच्, अपक्षि. But final ॠ is liable to be changed to ईर् or ऊर् by § 48; *e. g.* rt. स्तॄ, अस्तीर्षि; rt. वॄ, अवूर्षि.

(*c*) दृश् 'to see', and सृज् 'to emit', substitute रा for the Vṛiddhi आर् in Par., and other roots with penultimate ऋ do optionally the same; *e. g.* दृश्, 3 Sing. Par. अद्राक्षीत्; rt. कृष् 'to draw', अकार्क्षीत् or अक्राक्षीत्.

§ 349. *Paradigms:* The fourth Form of the Aorist (*i. e.* the first Form of the Sibilant-Aorist) of नी P. Â. 'to lead', कृ P. Â. 'to do', तुद् P. Â. 'to strike'.

	Parasmai.			Âtmane.		
Sing. 1	अनैषम्	अकार्षम्	अतौत्सम्	अनेषि	अकृषि	अतुत्सि
2	अनैषीः	अकार्षीः	अतौत्सीः	अनेष्ठाः	अकृथाः	अतुत्थाः
3	अनैषीत्	अकार्षीत्	अतौत्सीत्	अनेष्ट	अकृत	अतुत्त

Dual.	1 अनैष्व	अकार्ष्व	अतौत्स्व	अनेष्वहि	अकृष्वहि	अतुत्स्वहि
	2 अनैष्टम्	अकार्ष्टम्	अतौत्तम्	अनेषाथाम्	अकृषाथाम्	अतुत्साथाम्
	3 अनैष्टाम्	अकार्ष्टाम्	अतौत्ताम्	अनेषाताम्	अकृषाताम्	अतुत्साताम्
Plur.	1 अनैष्म	अकार्ष्म	अतौत्स्म	अनेष्महि	अकृष्महि	अतुत्स्महि
	2 अनैष्ट	अकार्ष्ट	अतौत्त	अनेढ्वम्	अकृढ्वम्	अतुद्ध्वम्
	3 अनैषुः	अकार्षुः	अतौत्सुः	अनेषत	अकृषत	अतुत्सत

§ 350. Irregular Aorists of the fourth Form:

1. गम् 'to go', drops its final म् optionally in Âtmanepada; *e. g.* Sing. अगंसि, अगंस्थाः, अगंस्त; Du. अगंस्वहि &c.; or Sing. अगसि, अगथाः, अगत, Du. अगस्वहि &c. In Par. गम् takes form II., अगमत्.

2. यम् in the sense of 'to marry', follows the analogy of गम्; *e. g.* with prep. उप, उपायंसि or उपायसि. In Par. यम् takes form VI., अयंसीत्.

3. दा 'to give', दे 'to protect', धा 'to place', स्था 'to stand,' (and likewise दो 'to cut', and धे 'to suck', when they take the forms of the Âtmane.) change their final to इ in Âtmanepada; afterwards § 347 (*a*) applies to the terminations beginning with स्त् and स्थ्; *e. g.* Sing. अदिषि, अदिथाः, अदित; Du. अदिष्वहि; 2. Plur. अदिढ्वम् (§347 *c*). When used in Parasmai., these roots take form I., अदात्, अधात्, अस्थात्.

4. पद् Â. 'to go', is regular (*e. g.* अपत्सि) except in the 3 Sing. Â., where it takes the passive form अपादि; बुध् (बुध्यते) 'to awake', does the same optionally; 3 Sing. अबुद्ध or अबोधि.

§ 351. Provided that they are not specially restricted to Form I., II., III., VI., or VII.—

1. All *anit* roots must take this form of the Sibilant-Aorist; *e. g.* rt. कृ, Par. अकार्षीत्, Âtm. अकृत; rt. पच्, Par. अपाक्षीत्, Âtm. अपक्त; except—

(*a*) स्तु and सु 'to squeeze out', which take form V. in Par.; *e. g.* Par. अस्तावीत्, Âtm. अस्तोष्ट; and

(*b*) roots in ऋ preceded by more consonants than one, which may take form IV. or V. in Âtm.; *e.g.* rt. स्मृ, Par. अस्मार्षीत्, Âtm. अस्मृत or अस्मरिष्ट.

2. All optionally-*anit* roots may optionally take this form or form V.; *e. g.* rt. व्रश्च्, Par. अव्राक्षीत् or अव्रश्चीत्; except—

(*a*) अञ्ज्, which takes only form V., आञ्जीत्; and

(b) धू, which takes only form V. in Par.; Par. अधावीत्, Âtm. अधोष्ट or अधविष्ट.

3. The (*set*) root वृ and all (*set*) roots ending in ॠ optionally take form IV. or V. in Âtm; *e. g.* rt. कॄ, Par. अकारीत्, Âtm. अकीर्ष्ट or अकरिष्ट, अकरीष्ट.

V.—*Fifth Form* (Parasmai. and Âtmane.).

§ 352. (*a*) The terminations of this form of the Sibilant-Aorist are obtained by prefixing the intermediate इ to the terminations of form IV. (observe § 59); the terminations of the 2 and 3 Sing. Par. however are ईः and ईत्.

(*b*) Table showing the terminations of form V. of the Aorist:

	Parasmai.			Âtmane.		
	Sing.	*Dual.*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1	इषम्	इष्व	इष्म	इषि	इष्वहि	इष्महि
2	ईः	इष्टम्	इष्ट	इष्ठाः	इषाथाम्	इध्वम्
3	ईत्	इष्टाम्	इषुः	इष्ट	इषाताम्	इषत

§ 353. (*a*) The initial इ of these terminations may optionally be lengthened in the Âtmane. of वृ and of roots ending in ॠ; *e.g.* rt. वृ, 3 Sing. Âtm. अवरिष्ट or अवरीष्ट; स्तॄ, अस्तरिष्ट or अस्तरीष्ट; इ must be lengthened in the Par. and Âtm. of ग्रह् 'to seize'; *e. g.* 1 Sing. Par. अग्रहीषम्, Âtm. अग्रहीषि.

(*b*) The ध् of the temination of the 2 Plur. Âtm. इध्वम् or ईध्वम् is optionally changed to ढ् when the termination is immediately preceded by a semivowel or ह्; *e.g.* rt. स्तॄ, 2 Plur. Âtm. अस्तरिध्वम् or अस्तरिढ्वम्, अस्तरीध्वम् or अस्तरीढ्वम्.

§ 354. (*a*) Vṛiddhi is substituted for final radical vowels in Parasmaipada, and Guṇa for final radical vowels in Âtmanepade; *e. g.* rt. लू, 1 Sing. Par. अलौ + इषम् = अलाविषम्; Âtm. अलो + इषि = अलविषि.

(*b*) Guṇa is substituted for penultimate (prosodially) short radical vowels in Parasmai. and Âtmane.; *e. g.* rt बुध्, 1 Sing. Par. अबोधिषम्; rt. क्लृप्, 1 Sing. Âtm. अकल्पिषि.

(*c*) The penultimate अ of roots ending in अर् and अल् and of वद् 'to speak', and व्रज् 'to go', is lengthened in Parasmai.; *e. g.* rt. ज्वल्, 1 Sing. Par. अज्वालिषम्; rt. वद्, अवादिषम्. Other roots with penultimate अ, provided they begin with a consonant, lengthen their vowel optionally in Parasmai.; *e. g.* rt. पठ्, 1 Sing. Par. अपठिषम् or अपाठिषम्.

But roots ending in ह्, म्, or य्, श्वस् 'to breathe', हस् 'to laugh', and some other less common roots do not lenghen their penultimate अ; *e. g.* rt. ग्रह्, 1 Sing Par. अग्रहीषम्; rt. क्रम्, अक्रमिषम् &c.

§ 355. *Paradigms:* The fifth Form of the Aorist (*i. e.* the second Form of the Sibilant-Aorist) of लू P. Â. 'to cut,', स्तॄ P. Â. 'to spread', बुध् P. 'to know', क्लृप् Â. 'to be fit'.

Parasmai.

Sing.	1	अलाविषम्	अस्तारिषम्	अबोधिषम्
	2	अलावीः	अस्तारीः	अबोधीः
	3	अलावीत्	अस्तारीत्	अबोधीत्
Dual.	1	अलाविष्व	अस्तारिष्व	अबोधिष्व
	2	अलाविष्टम्	अस्तारिष्टम्	अबोधिष्टम्
	3	अलाविष्टाम्	अस्तारिष्टाम्	अबोधिष्टाम्
Plur.	1	अलाविष्म	अस्तारिष्म	अबोधिष्म
	2	अलाविष्ट	अस्तारिष्ट	अबोधिष्ट
	3	अलाविषुः	अस्तारिषुः	अबोधिषुः

Âtmane.

Sing.	1	अलविषि	अस्तरिषि or	अस्तरीषि	अक्लिपषि
	2	अलविष्ठाः	अस्तरिष्ठाः	अस्तरीष्ठाः	अक्लिपष्ठाः
	3	अलविष्ट	अस्तरिष्ट	अस्तरीष्ट	अक्लिपष्ट
Dual.	1	अलविष्वहि	अस्तरिष्वहि	अस्तरीष्वहि	अक्लिपष्वहि
	2	अलविषाथाम्	अस्तरिषाथाम्	अस्तरीषाथाम्	अक्लिपषाथाम्
	3	अलविषाताम्	अस्तरिषाताम्	अस्तरीषाताम्	अक्लिपषाताम्
Plur.	1	अलविष्महि	अस्तरिष्महि	अस्तरीष्महि	अक्लिपष्महि
	2	अलविध्वम् or °ढ्वम्	अस्तरिध्वम् or °ढ्वम्	अस्तरीध्वम् or °ढ्वम्	अक्लिपध्वम्
	3	अलविषत	अस्तरिषत	अस्तरीषत	अक्लिपषत

§ 356. Irregular Aorists of the fifth Form:

1. श्वि 'to swell', Par. अश्वयीत्; (see § 340, 4, c).

2. Roots of 8th (*tanâdi*) class in न् or ण् optionally drop their final consonant and substitute थाः and त for the terminations इष्ठाः and इष्ट in the 2 and 3 Sing. Âtmane. only; *e.g.* rt. तन्, 2 Sing. Âtm. अतनिष्ठाः or अतथाः; 3 Sing. अतनिष्ट or अतत. सन् lengthens its radical vowel when न् is dropped; *e. g.* 2 Sing. Âtm. असनिष्ठाः or असाथाः.

3. The roots दीप् 'to shine', जन् 'to be born', पूर् 'to be full', ताय् 'to spread', and प्याय् 'to grow', optionally form the 3 Sing. Âtm. like the Passive (§ 393); *e. g.* अदीपिष्ट or अदीपि; अजनिष्ट or अजनि &c.

4. विज् 'to tremble', retains its radical vowel unchanged in this form of the Aorist, and in other tenses and derivative verbal forms the terminations of which take the intermediate इ; *e. g.* 3 Sing. Aor. Par. अविजीत्; Simple Fut. विजिष्यति.

§ 357. All roots that are not restricted to any other form of the Aorist take this form. Accordingly, it is specially peculiar to *seṭ* roots (see § 351).

VI.—*Sixth Form* (only Parasmaipada).

§ 358. (*a*) The terminations of this form of the Sibilant-Aorist are derived from the Parasmaipada-terminations of the fifth form by prefixing स् to them.

(*b*) Table showing the terminations of form VI. of the Aorist:

Parasmai.

	Sing.	*Dual.*	*Plur.*
1	सिषम्	सिष्व	सिष्म
2	सीः	सिष्टम्	सिष्ट
3	सीत्	सिष्टाम्	सिषुः

§ 359. Final radical vowels remain unchanged (but observe § 297, *b*); final म् is changed to Anusvâra (§ 310, *b*); *e. g.* rt. या, 1 Sing. Par. अयासिषम्; rt. गै, अगासिषम्; rt. नम्, अनंसिषम्.

§ 360. *Paradigms:* The sixth Form of the Aorist (*i. e.* the third Form of the Sibilant-Aorist) of या P. 'to go', गै P. 'to sing', नम् P. 'to bend'.

Parasmaipada.

Sing.	1 अयासिषम्	अगासिषम्	अनंसिषम्
	2 अयासीः	अगासीः	अनंसीः
	3 अयासीत्	अगासीत्	अनंसीत्
Dual.	1 अयासिष्व	अगासिष्व	अनंसिष्व
	2 अयासिष्टम्	अगासिष्टम्	अनंसिष्टम्
	3 अयासिष्टाम्	अगासिष्टाम्	अनंसिष्टाम्
Plur.	1 अयासिष्म	अगासिष्म	अनंसिष्म
	2 अयासिष्ट	अगासिष्ट	अनंसिष्ट
	3 अयासिषुः	अगासिषुः	अनंसिषुः

§ 361. All roots ending in आ (ए, ओ, and ऐ, see § 297, *b*), which are not restricted to form I., II., or III., and the roots मि 'to throw', मी 'to destroy' (which change their final to आ, § 403), नम्, यम्, and रम् take this form of the Sibilant-Aorist in Par.; *e. g.* rt. ज्ञा 'to know', अज्ञासीत्; rt. पा 'to protect', अपासीत्; rt. मि 'to throw', अमासीत्; &c. The root ली (§ 403) may optionally take this form or form IV. in Par., अलासीत् or अलैषीत्. When used in Âtmane., all these (*aniṭ*) roots take form IV.; *e. g.* ज्ञा, अज्ञास्त; नम्, अनंस्त.

VII.—*Seventh Form* (Parasmai. and Âtmane.).

§ 362. (*a*) The syllable स (changeable to ष by § 59) is prefixed to the personal terminations given in col. II. of § 227, before they are added to the root. The अ of स is dropped before vowel-terminations, and lengthened before terminations beginning with व् or म्.

(*b*) Table showing the terminations of form VII. of the Aorist:

	Parasmai.			Âtmane.		
	Sing.	*Dual.*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1	सम्	साव	साम	सि	सावहि	सामहि
2	सः	सतम्	सत	सथाः	साथाम्	सध्वम्
3	सत्	सताम्	सन्	सत	साताम्	सन्त

§ 363. Final radical श्, ष्, and ह् combine with the initial स् of the terminations to क्ष् (§ 310, *a*); afterwards initial ग् and द् of roots

ending in ह् become घ् and ध् (§ 53); *e. g.* rt. दिश्, 3 Sing. Par. अदिक्षत्; rt. द्विष्, अद्विक्षत्; rt. दिह्, अधिक्षत्; rt. लिह्, अलिक्षत्.

§ 364. *Paradigm*: The seventh Form of the Aorist (*i. e.* the fourth Form of the Sibilant-Aorist) of दिश् P. Â. 'to show'.

	Parasmai.			Âtmane.		
	Sing.	*Dual.*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1	अदिक्षम्	अदिक्षाव	अदिक्षाम	अदिक्षि	अदिक्षावहि	अदिक्षामहि
2	अदिक्षः	अदिक्षतम्	अदिक्षत	अदिक्षथाः	अदिक्षाथाम्	अदिक्षध्वम्
3	अदिक्षत्	अदिक्षताम्	अदिक्षन्	अदिक्षत	अदिक्षाताम्	अदिक्षन्त

§ 365. Irregular Aorists of the seventh form:

The roots गुह् 'to hide', दिह् 'to smear', दुह् 'to milk', and लिह् 'to lick', may optionally drop the initial स (or सा) of the terminations of the 2 and 3 Sing., 1 Du., and 2 Plur. in Âtmanepada; *e. g.*

गुह्, 2 Sing. अघुक्षथाः or अगूढाः, 3 Sing. अघुक्षत or अगूढ;
1 Du. अघुक्षावहि or अगुह्वहि;
2 Plur. अघुक्षध्वम् or अघूढ्वम् (§ 312 *b*).

दुह्, 2 Sing. अधुक्षथाः or अदुग्धाः; 3 Sing. अधुक्षत or अदुग्ध;
1 Du. अधुक्षावहि or अदुह्वहि;
2 Plur. अधुक्षध्वम् or अधुग्ध्वम् (§ 312 *b*).

§ 366. This form of the Sibilant-Aorist is peculiar to *aniṭ* roots which end with one of the consonants श्, ष्, or ह्, immediately preceded by one of the vowels इ, उ, or ऋ. The following roots take only this form: क्रुश्, दिश्, रिश्, रुश्, लिश्, विश्, त्विष्, द्विष्, विष्, दिह्, दुह्, मिह्, रुह्, and लिह्. The roots मृश्, स्पृश्, and कृष् optionally take this form or form IV. (*e. g.* अमृक्षत्, or अमार्क्षीत्, or अम्राक्षीत्). The optionally-*aniṭ* roots क्लिश् P., गुह्, तृह्, बृह्, and स्तृह् optionally take this form of form V. (*e.g.* अक्लिक्षत् or अक्लेशीत्). The root श्लिष् takes this form when it means 'to embrace' (अश्लिक्षत्); otherwise it takes form II. (अश्लिषत्; § 340, 3 *b*). The root दृश् cannot take this form (§ 340, 4, *a*).

3.—The Two Futures.

§ 367. As there are two forms of the Perfect—a Reduplicated Perf. and a Periphrastic Perf.—, and two of the Aorist—a Radical Aor. and a Sibilant-Aor.—, so there are also two forms of the Future, a *Simple Future* and a *Periphrastic Future*; unlike, however, what is the case in the Perfect and Aorist, neither of these Futures is restricted to a limited

number or a particular class of verbal roots, but all roots may equally form both the Simple and the Periphrastic Future.

a.—The Simple Future.

§ 368. (*a*) The syllable स्य (changeable to ष्य in accordance with § 59) is added to the root (*e. g.* rt. दा, Future base दास्य), and to the base formed in this manner the personal terminations given in col. I. of § 227 are attached in Par. and Âtm. (*e. g.* 3 Sing. Par. दास्य + ति = दास्यति; Âtm. दास्य + ते = दास्यते). The rules laid down in § 239 apply to the vowel अ of स्य and the initial letters of the personal terminations; *e. g.* दास्य + मि = दास्यामि; दास्य + अन्ति = दास्यन्ति; दास्य + ए = दास्ये; दास्य + आते = दास्येते.

(*b*) Table showing the terminations of the Simple Future:

	Parasmai.			Âtmane.		
	Sing.	*Dual.*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1	स्यामि	स्यावः	स्यामः	स्ये	स्यावहे	स्यामहे
2	स्यसि	स्यथः	स्यथ	स्यसे	स्येथे	स्यध्वे
3	स्यति	स्यतः	स्यन्ति	स्यते	स्येते	स्यन्ते.

§ 369. Final radical consonants combine with the initial स् of these terminations according to the rules given in § 309 &c.; *e. g.*

rt. शक्; 3 Sing. Par. शक् + स्यति = शक्ष्यति.
rt. पच्; ,, ,, ,, पच् + स्यति = पक्ष्यति.
rt. व्रश्च्; ,, ,, ,, व्रश्च् + स्यति = व्रक्ष्यति.
rt. प्रछ्; ,, ,, ,, प्रछ् + स्यति = प्रक्ष्यति.
rt. त्यज्; ,, ,, ,, त्यज् + स्यति = त्यक्ष्यति.
rt. लभ्; ,, ,, Âtm. लभ् + स्यते = लप्स्यते.
rt. गम्; ,, ,, ,, गम् + स्यते = गंस्यते.
rt. विश्; ,, ,, Par. वेश् + स्यति = वेक्ष्यति.
rt. वस्; ,, ,, ,, वस् + स्यति = वत्स्यति.
rt. दह्; ,, ,, ,, दह् + स्यति = धक्ष्यति.
rt. लिह्; ,, ,, ,, लेह् + स्यति = लेक्ष्यति.
rt. नह्; ,, ,, ,, नह् + स्यति = नत्स्यति.

§ 370. (*a*) *Seṭ* roots must, and optionally-*aniṭ* roots may, insert the intermediate इ before the terminations स्यामि &c. of the Simple Future; observe however (*b*), (*c*), and (*d*); *e. g.*

rt. पत्, 3 Sing. Par. पत् + इ + स्यति = पतिष्यति.
rt. कॄ, „ „ „ कर् + इ + स्यति = करिष्यति.
rt. क्लिद्, „ „ „ क्लेद् + इ + स्यति = क्लेदिष्यति.
or क्लेद् + स्यति = क्लेत्स्यति.

(*b*) Roots ending in ॠ, and हन् 'to strike', though otherwise *aniṭ*, always insert इ in the Simple Future; *e. g.*

rt. कॄ, 3 Sing. Par. कर् + इ + स्यति = करिष्यति.
rt. हन् „ „ „ हन् + इ + स्यति = हनिष्यति.

(*c*) The *seṭ* roots कृत् P. 'to cut', चृत् P. 'to kill', छृद् P. Â. 'to play', तृद् P. Â. 'to kill', and नृत् P. 'to dance', may optionally omit इ; *e.g.*

rt. कृत्, 3 Sing. Par. कर्तिष्यति or कर्त्स्यति.

(*d*) गम् inserts इ only in Parasmai.; वृत्, वृध्, स्यन्द् and शृध् insert it only in Âtmane.; *e. g.*

rt. गम्, 3 Sing. Par. गमिष्यति; Âtm. (with prep. सम्) संगंस्यते.
rt. वृत्, „ „ „ वर्त्स्यति; „ वर्तिष्यते.

(*e*) The intermediate इ must be lengthened in the Simple Fut. of ग्रह्, and it may optionally be lengthened in the Simple Fut. of वृ, and of roots ending in ॠ; *e. g.*

rt. ग्रह्, 3 Sing. Par. ग्रहीष्यति.
rt. कॄ, „ „ „ करिष्यति or करीष्यति.

§ 371 (*a*) Final radical इ, ई, उ, ऊ, ऋ, and ॠ, and penultimate (prosodially) short vowels are guṇated; *e. g.* rt. नी, 3 Sing. Par. नेष्यति; rt. भिद्, भेत्स्यति; rt. तुद्, तोत्स्यति; rt. बुध्, बोधिष्यति. But rt. निन्द्, निन्दिष्यति; rt. जीव्, जीविष्यति.

(*b*) दृश् 'to see' and सृज् 'to emit' must substitute र for the Guṇa अर्; other *aniṭ* roots with penultimate ऋ, and the roots तृप् and दृप् when without the intermediate इ, may do the same optionlly; *e. g.* rt. दृश्, 3 Sing. Par. द्रक्ष्यति; rt. सृप्, सर्प्स्यति or स्रप्स्यति; rt. तृप्, तर्प्स्यति or त्रप्स्यति (or तर्पिष्यति).

§ 372. *Paradigms:* The Simple Future of दा P. Â. 'to give' भू P. Â. 'to be', तुद् P. Â. 'to strike', बुध् P. Â. 'to know', गै P. 'to sing', and जीव् P. 'to live'.

		Rt. दा.		Rt. भू.	
		Par.	Âtm.	Par.	Âtm.
Sing.	1	दास्यामि	दास्ये	भविष्यामि	भविष्ये
	2	दास्यसि	दास्यसे	भविष्यसि	भविष्यसे
	3	दास्यति	दास्यते	भविष्यति	भविष्यते
Dual.	1	दास्यावः	दास्यावहे	भविष्यावः	भविष्यावहे
	2	दास्यथः	दास्येथे	भविष्यथः	भविष्येथे
	3	दास्यतः	दास्येते	भविष्यतः	भविष्येते
Plur.	1	दास्यामः	दास्यामहे	भविष्यामः	भविष्यामहे
	2	दास्यथ	दास्यध्वे	भविष्यथ	भविष्यध्वे
	3	दास्यन्ति	दास्यन्ते	भविष्यन्ति	भविष्यन्ते

		Rt. तुद्.		Rt. बुध्.	
		Par.	Âtm.	Par.	Âtm.
Sing.	1	तोत्स्यामि	तोत्स्ये	वोधिष्यामि	वोधिष्ये
	2	तोत्स्यसि	तोत्स्यसे	वोधिष्यसि	वोधिष्यसे
	3	तोत्स्यति	तोत्स्यते	वोधिष्यति	वोधिष्यते
Dual.	1	तोत्स्यावः	तोत्स्यावहे	वोधिष्यावः	वोधिष्यावहे
	2	तोत्स्यथः	तोत्स्येथे	वोधिष्यथः	वोधिष्येथे
	3	तोत्स्यतः	तोत्स्येते	वोधिष्यतः	वोधिष्येते
Plur.	1	तोत्स्यामः	तोत्स्यामहे	वोधिष्यामः	वोधिष्यामहे
	2	तोत्स्यथ	तोत्स्यध्वे	वोधिष्यथ	वोधिष्यध्वे
	3	तोत्स्यन्ति	तोत्स्यन्ते	वोधिष्यन्ति	वोधिष्यन्ते

	Rt. गै. Par.	Rt. जीव्. Par.
Sing. 1	गास्यामि	जीविष्यामि
2	गास्यसि	जीविष्यसि
3	गास्यति	जीविष्यति
Dual. 1	गास्यावः	जीविष्यावः
2	गास्यथः	जीविष्यथः
3	गास्यतः	जीविष्यतः
Plur. 1	गास्यामः	जीविष्यामः
2	गास्यथ	जीविष्यथ
3	गास्यन्ति	जीविष्यन्ति

b.—The Periphrastic Future.

§ 373. (*a*) The terminations of the 3 Sing., Du., and Plur., both in Par. and in Âtm., are ता, तारौ, तारः (*i.e.* the Nom. Sing. Du., and Plur. Masc. of the Suffix तृ; § 149); in the remaining forms ता is affixed to the root and to the base formed in this manner the corresponding forms of the Present Ind. Par. and Âtm. of अस् 'to be' (§ 269) are added

(*b*) Table showing the terminations of the Periphrastic Future;

	Parasmai.			Âtmane.		
	Sing.	*Dual.*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1	तास्मि	तास्वः	तास्मः	ताहे	तास्वहे	तास्महे
2	तासि	तास्थः	तास्थ	तासे	तासाथे	ताध्वे
3	ता	तारौ	तारः	ता	तारौ	तारः

§ 374. Final radical consonants combine with the initial त् of these terminations according to the rules given in § 309 etc.; *e. g.* rt. शक्,

3 Sing. शक्ता; rt. पच्, पक्ता; rt. प्रच्छ्, प्रष्टा; rt. त्यज्, त्यक्ता; rt. यज्, यष्टा; rt. लभ्, लब्धा; rt. गम्, गन्ता; rt. दह्, दग्धा; rt. नह्, नद्धा; rt. वह्, वोढा; etc.

§ 375. (*a*) *Seṭ* roots must, and optionally- *aniṭ* roots may, insert the intermediate इ before the terminations तास्मि etc. of the Periphrastic Future (but observe (*b*)); *e.g.* rt. भू, 3 Sing. भविता; rt. श्रि, श्रयिता; rt. जागृ, जागरिता; rt. पत्, पतिता; rt. स्वृ, स्वर्ता or स्वरिता; rt. व्रश्च, व्रष्टा or व्रश्चिता; rt. द्रुह्, द्रोग्धा or द्रोढा or द्रोहिता. But rt. दा, दाता; rt. जि, जेता; rt. गै, गाता; rt. शक्, शक्ता; etc.

(*b*) The *seṭ* roots इष् (इच्छति) P. 'to wish', रिष् P. 'to hurt', रुष् P. 'to hurt', लुभ् P. 'to desire', and सह् Â. 'to bear', may optionally omit इ; *e.g.* rt. इष्, 3 Sing. एषिता or एष्टा; rt. सह्, सहिता or सोढा (§ 311, *d*).

(*c*) The intermediate इ is lengthened as in the Simple Future (§ 370, *e*); *e. g.* rt. ग्रह्, 3 Sing. ग्रहीता; rt. कॄ, करिता or करीता.

§ 376. The rules given in § 371 apply also in the Periphrastic Future; *e. g.*

(*a*) rt. नी, 3 Sing. नेता; rt. भिद्, भेत्ता; rt. तुद्, तोत्ता; rt. बुध्, बोधिता. But rt. निन्द्, निन्दिता; rt. जीव्, जीविता.

(*b*) rt. दृश्, 3 Sing. द्रष्टा; rt. सृप्, सर्प्ता or स्रप्ता; rt. तृप्, तर्प्ता or त्रप्ता (or तर्पिता).

§ 377. *Paradigms:* The Periphrastic Future of दा P. Â. 'to give', भू P. Â. 'to be', तुद् P. Â. 'to strike', and गै P. 'to sing.'

	Rt. दा.		Rt. भू.	
	Par.	Âtm.	Par.	Âtm.
Sing. 1	दातास्मि	दाताहे	भवितास्मि	भविताहे
Sing. 2	दातासि	दातासे	भवितासि	भवितासे
Sing. 3	दाता	दाता	भविता	भविता
Dual. 1	दातास्वः	दातास्वहे	भवितास्वः	भवितास्वहे
Dual. 2	दातास्थः	दातासाथे	भवितास्थः	भवितासाथे
Dual. 3	दातारौ	दातारौ	भवितारौ	भवितारौ

Plur.	1	दातास्मः	दातास्महे	भवितास्मः	भवितास्महे
	2	दातास्थ	दाताध्वे	भवितास्थ	भविताध्वे
	3	दातारः	दातारः	भवितारः	भवितारः

		Rt. तुद्.		Rt. गै.
		Par.	Âtm.	Par.
Sign.	1	तोत्तास्मि	तोत्ताहे	गातास्मि
	2	तोत्तासि	तोत्तासे	गातासि
	3	तोत्ता	तोत्ता	गाता
Dual.	1	तोत्तास्वः	तोत्तास्वहे	गातास्वः
	2	तोत्तास्थः	तोत्तासाथे	गातास्थः
	3	तोत्तारौ	तोत्तारौ	गातारौ
Plur.	1	तोत्तास्मः	तोत्तास्महे	गातास्मः
	2	तोत्तास्थ	तोत्ताध्वे	गातास्थ
	3	तोत्तारः	तोत्तारः	गातारः

4.—The Conditional.

§ 378. The Conditional is derived from the Simple Future by the addition of the augment (§ 229) and the substitution of the personal terminations अम्, :, त् &c. in col. II. of § 227 for the terminations मि, सि, ति &c. *e.g.* rt. दा, Simple Fut. Par. दास्यति, Condit. अदास्यत्; Âtm. दास्यते, अदास्यत; rt. इष् 'to wish', Simple Fut. एषिष्यति; Condit. ऐषिष्यत्; &c.

§ 379. *Paradigms:* The Conditional of दा P. Â. 'to give', भू P. Â. 'to be', तुद् P. Â. 'to strike', गै P. 'to sing', and एध् Â. 'to grow'.

		Rt. दा.		Rt. भू.	
		Par.	Âtm.	Par.	Âtm.
Sing.	1	अदास्यम्	अदास्ये	अभविष्यम्	अभविष्ये
	2	अदास्यः	अदास्यथाः	अभविष्यः	अभविष्यथाः
	3	अदास्यत्	अदास्यत	अभविष्यत्	अभविष्यत
Dual.	1	अदास्याव	अदास्यावहि	अभविष्याव	अभविष्यावहि
	2	अदास्यतम्	अदास्येथाम्	अभविष्यतम्	अभविष्येथाम्
	3	अदास्यताम्	अदास्येताम्	अभविष्यताम्	अभविष्येताम्
Plur.	1	अदास्याम	अदास्यामहि	अभविष्याम	अभविष्यामहि
	2	अदास्यत	अदास्यध्वम्	अभविष्यत	अभविष्यध्वम्
	3	अदास्यन्	अदास्यन्त	अभविष्यन्	अभविष्यन्त

		Rt. तुद्.		Rt. गै.	Rt. एध्.
		Par.	Âtm.	Par.	Âtm.
Sing.	1	अतोत्स्यम्	अतोत्स्ये	अगास्यम्	ऐधिष्ये
	2	अतोत्स्यः	अतोत्स्यथाः	अगास्यः	ऐधिष्यथाः
	3	अतोत्स्यत्	अतोत्स्यत	अगास्यत्	ऐधिष्यत
Dual.	1	अतोत्स्याव	अतोत्स्यावहि	अगास्याव	ऐधिष्यावहि
	2	अतोत्स्यतम्	अतोत्स्येथाम्	अगास्यतम्	ऐधिष्येथाम्
	3	अतोत्स्यताम्	अतोत्स्येताम्	अगास्यताम्	ऐधिष्येताम्
Plur.	1	अतोत्स्याम	अतोत्स्यामहि	अगास्याम	ऐधिष्यामहि
	2	अतोत्स्यत	अतोत्स्यध्वम्	अगास्यत	ऐधिष्यध्वम्
	3	अतोत्स्यन्	अतोत्स्यन्त	अगास्यन्	ऐधिष्यन्त

5.—The Benedictive.

§ 380. (*a*) In Parasmai. यास् is affixed to the root, and to the base formed in this way the personal terminations of the Parasmai, given in

col. II of § 227 are added; in the 3 Plur., however, उः is substituted for अन्. In the 2 and 3 Sing. यास्+: and यास्+त् become याः and यात्.

(*b*) In Âtmane. सी (changeable to षी by § 59) is affixed to the root, and to the base formed in this manner the personal terminations of the Âtmane. given in col. II. of § 227 are added; but अ is substituted for इ, रन् for अन्त, and a sibilant is prefixed to the dental of the terminations थाः, त, आथाम्, and आताम्. Before personal terminations commencing with a vowel सी (or षी) is changed to सीय् (or षीय्).

(*c*) Table showing the terminations of the Benedictive:

	Parasmai.			Âtmane.		
	Sing.	*Dual.*	*Plur.*	*Sing.*	*Dual.*	*Plur.*
1	यासम्	यास्व	यास्म	सीय	सीवहि	सीमहि
2	याः	यास्तम्	यास्त	सीष्ठाः	सीयास्थाम्	सीध्वम्
3	यात्	यास्ताम्	यासुः	सीष्ट	सीयास्ताम्	सीरन्

(*d*) The ध् of the termination सीध्वम् (or षीध्वम्) must be changed to ढ् when the termination is immediately preceded by any radical vowel except अ or आ, or by र्; *e. g.* rt हु, ह्रोपीढ्वम्; rt. स्तॄ, स्तीर्षीढ्वम्. It may optionally be changed to ढ् when the termination is preceded by the intermediate इ and this intermediate इ again is preceded by a semivowel or ह्; *e.g.* rt. लू, लविषीध्वम् or लविषीढ्वम्. But rt. तुद्, तुत्सीध्वम्; rt. बुध्, बोधिषीध्वम् &c.

(*a*).—*Parasmaipada.*

§ 381. (*a*) The terminations are added immediately to the root; *e.g.* rt. भू, 3 Sing. भूयात्; rt. नृत्, नृत्यात्.

(*b*) The following changes take place in the root:

1. A penultimate nasal is generally dropped; *e. g.* rt. दंश्, दश्यात्; rt. बन्ध्, बध्यात्.—But rt. नन्द्, नन्द्यात्; rt. निन्द्, निन्द्यात् &c.

(*Note:* The following are the common roots that drop their penultimate nasal by this and similar rules that will be given below (§§ 387, 461, &c.): अञ्ज्, भञ्ज्, रञ्ज्, सञ्ज्, स्वञ्ज्; ग्रन्थ्, मन्थ्; उन्द्, स्कन्द्, स्यन्द्; इन्ध्, बन्ध्; दम्भ्, स्तम्भ्; दंश्, भ्रंश् or भ्रंस्; ध्वंस्, शंस्, स्रंस्; and तृंह्).

2. Final इ and उ are lengthened; *e. g.* rt. चि, चीयात्; rt. स्तु, स्तूयात्.

3. Final ऋ, when preceded by one radical consonant, is changed to रि; when preceded by more consonants, and in rt. ऋ 'to go', to अर्; *e. g.* rt. कृ, क्रियात्; rt. स्मृ, स्मर्यात्; rt. ऋ, अर्यात्. (Here the स् prefixed to कृ by § 487, *b* is not treated as a radical consonant; संस्कृ, संस्क्रियात्).

4. Final ऋ is changed to ईर्; but when preceded by a labial, to ऊर् (§ 48); *e. g.* rt. कॄ, कीर्यात्; rt. पॄ, पूर्यात्.

5. The final vowel of दा 'to give,' दो, धा, धे, मा, स्था, गै, पा 'to drink', हा 'to abandon', and सो, must be changed to ए; and final आ (or ऐ) preceded by more radical consonants than one may optionally be changed to ए or remain आ (§ 297, *b*); *e. g.* rt. दा, देयात्; rt. गै, गेयात्; rt. ग्लै, ग्लेयात् or ग्लायात्; but rt. पा 'to protect', पायात् &c.

6. The roots वच्, वद्, वप्, वश्, वस् 'to dwell', वह्, and स्वप् substitute उ for व; यज्, व्यच्, and व्यध् substitute इ for य; ग्रह्, प्रछ्, भ्रज्ज्, and व्रश्च् substitute ऋ for र; वे, ह्वे, and श्वि substitute ऊ for वे and वि; व्ये and ज्या substitute ई for ये and या; शास् substitutes इ for आ; *e. g.* rt. वच्, उच्यात्; rt. यज्, इज्यात्; rt. ग्रह्, गृह्यात्; rt. ह्वे, हूयात्; rt. व्ये, वीयात्; rt. शास्, शिष्यात्.

7. Observe § 46; *e. g.* rt. दिव्, दीव्यात्.

(*b*).—*Âtmanepada.*

§ 382. (*a*) In general, *seṭ* roots must, and optionally *aniṭ* roots may, prefix the intermediate इ to the Âtmane. terminations of the Benedictive before they are added to the root (§ 298). But the following special rule must be observed:—

(*b*) Roots ending in ऋ preceded by more consonants than one, the root वृ, and roots in ॠ may prefix इ to the terminations optionally; *e.g.* rt. स्मृ, 3 Sing स्मृषीष्ट or स्मरिषीष्ट; rt. स्तॄ, स्तीर्षीष्ट or स्तरिषीष्ट; (संस्कृ, only संस्कृषीष्ट).

(*c*) The intermediate इ is lengthened only after the root ग्रह्; *e. g.* ग्रहीषीष्ट.

§ 383. (*a*) When the intermediate इ is prefixed to the terminations, final radical vowels and penultimate (prosodially) short vowels are guṇated; *e.g.* rt. लू, लविषीष्ट; rt. वृध्, वर्धिषीष्ट. (Compare Aorist, Form V., § 354, *a* and *b*)

(*b*) When the terminations are added without the intermediate इ, final इ, ई, उ, and ऊ are guṇated; final ॠ is changed to ईर्, or, when preceded by a labial, to ऊर् (§ 48); other vowels remain unchanged (but observe § 297, *b*); *e. g.* rt. जि, जेषीष्ट; rt. स्तॄ, स्तीर्षीष्ट (or स्तरिषीष्ट); rt. पॄ, पूर्षीष्ट (or परिषीष्ट); rt. दा, दासीष्ट; rt. त्रै, त्रासीष्ट, rt. कृ, कृषीष्ट. (Compare Aorist, Form IV., § 348, *b*).

(*c*) Final radical consonants combine with the initial स् of the terminations according to the rules in § 309 &c.; *e. g.* rt. युज्, युक्षीष्ट; rt. लिह्, लिक्षीष्ट &c. rt. बुध् cl. 4, भुत्सीष्ट;

§ 384. *Paradigms:* The Benedictive of जि P. Â. 'to conquer', भू P. Â. 'to be', बुध् cl. 1, P. Â. 'to know', तुद् P. Â. 'to strike'.

		Rt. जि.		Rt. भू.	
		Par.	Âtm.	Par.	Âtm.
Sing.	1	जीयासम्	जेषीय	भूयासम्	भविषीय
	2	जीयाः	जेषीष्ठाः	भूयाः	भविषीष्ठाः
	3	जीयात्	जेषीष्ट	भूयात्	भविषीष्ट
Dual.	1	जीयास्व	जेषीवहि	भूयास्व	भविषीवहि
	2	जीयास्तम्	जेषीयास्थाम्	भूयास्तम्	भविषीयास्थाम्
	3	जीयास्ताम्	जेषीयास्ताम्	भूयास्ताम्	भविषीयास्ताम्
Plur.	1	जीयास्म	जेषीमहि	भूयास्म	भविषीमहि
	2	जीयास्त	जेषीढ्वम्	भूयास्त	भविषीध्वम् or ढ्वम्
	3	जीयासुः	जेषीरन्	भूयासुः	भविषीरन्

		Rt. बुध्.		Rt. तुद्.	
		Par.	Âtm.	Par.	Âtm.
Sing.	1	बुध्यासम्	बोधिषीय	तुद्यासम्	तुत्सीय
	2	बुध्याः	बोधिषीष्ठाः	तुद्याः	तुत्सीष्ठाः
	3	बुध्यात्	बोधिषीष्ट	तुद्यात्	तुत्सीष्ट
Plur.	1	बुध्यास्व	बोधिषीवहि	तुद्यास्व	तुत्सीवहि
	2	बुध्यास्तम्	बोधिषीयास्थाम्	तुद्यास्तम्	तुत्सीयास्थाम्
	3	बुध्यास्ताम्	बोधिषीयास्ताम्	तुद्यास्ताम्	तुत्सीयास्ताम्
Dual.	1	बुध्यास्म	बोधिषीमहि	तुद्यास्म	तुत्सीमहि
	2	बुध्यास्त	बोधिषीध्वम्	तुद्यास्त	तुत्सीध्वम्
	3	बुध्यासुः	बोधिषीरन्	तुद्यासुः	तुत्सीरन्

§ 385. *Irregular Benedictives :—*

1, इ 'to go', Par. ईयात्; but after prepositions, इयात्, *e. g.* समियात्; Âtm. एषीष्ट.

2. The roots खन् 'to dig', जन् 'to beget', and सन् 'to obtain' optionally drop their final न् and at the same time lengthen their vowel in Parasmai.; *e. g.* 3 Sing. Par. खन्यात् or खायात्.

3. गम् 'to go' drops its final म् optionally in Âtmane.; गंसीष्ट or गसीष्ट. (Compare § 350, 1).

II.—THE PASSIVE.

§ 386. With the exception of the Present indicative, Potential, and Imperative, and of the Imperfect, the forms of the Passive are generally the same as those of the Âtmanepada or reflective voice. The Present and Imperfect of the Passive differ commonly from the Present and Imperfect Âtmane.; they are formed in one and the same manner of all primitive roots of all the nine classes.

A.—The Present (Indic., Potent., Imperat.) and Imperfect.

§ 387. *Formation of the Passive Base*:

(*a*) The syllable य is added to the root; *e. g.* rt. भू, Pass. base भूय; rt. तुद्, तुद्य; rt. द्विष्, द्विष्य.

(*b*) Before य roots (except those ending in आ, ए, ओ, and ऐ) undergo the same changes which they undergo before the terminations of the Benedictive Par. (§ 381, *b*, 1—4 and 6, 7); *e. g.* rt. बन्ध्, Pass. base बध्य; (but rt. निन्द्, निन्द्य); rt. चि, चीय; rt. स्तु, स्तूय; rt. कृ, क्रिय; (संस्कृ, संस्क्रिय); rt. स्मृ, स्मर्य; rt. ऋ, अर्य; rt. कॄ, कीर्य; rt. पॄ, पूर्य; rt. वच्, उच्य; rt. यज्, इज्य; rt. ग्रह्, गृह्य; rt. ह्वे, हूय; rt. दिव्, दीव्य.

(*c*) The final vowel of दा 'to give', दे, दो, धा, धे, मा, स्था, गै, पा 'to drink', हा 'to abandon', and सो, is changed to ई; the final आ (ए, ओ, and ऐ, § 297, *b*) of other roots remains आ; *e. g.* rt. दा, Pass. base दीय; rt. गै, गीय; rt. सो, सीय; but rt. ज्ञा, ज्ञाय; rt. ध्यै, ध्याय.

§ 388. The Passive base is conjugated like the special base of a root of the fourth (*divâdi*) class in Âtmane.; *e. g.* rt. कृ, Pass. base क्रिय; 3 Sing. Pres. Ind. क्रियते; Pres. Pot. क्रियेत; Pres. Imperat. क्रियताम्; Imperf. अक्रियत.

§ 389. *Paradigm*: The Present and Imperfect Pass. of तुद् 'to strike.'

		Pres. Ind.	Pres. Pot.	Pres. Imper.	Imperf.
Sing.	1	तुद्ये	तुद्येय	तुद्यै	अतुद्ये
	2	तुद्यसे	तुद्येथाः	तुद्यस्व	अतुद्यथाः
	3	तुद्यते	तुद्येत	तुद्यताम्	अतुद्यत

Dual.	1 तुद्यावहे	तुद्येवहि	तुद्यावहै	अतुद्यावहि
	2 तुद्येथे	तुद्येयाथाम्	तुद्येथाम्	अतुद्येथाम्
	3 तुद्येते	तुद्येयाताम्	तुद्येताम्	अतुद्येताम्
Plur.	1 तुद्यामहे	तुद्येमहि	तुद्यामहै	अतुद्यामहि
	2 तुद्यध्वे	तुद्येध्वम्	तुद्यध्वम्	अतुद्यध्वम्
	3 तुद्यन्ते	तुद्येरन्	तुद्यन्ताम्	अतुद्यन्त

§ 390. *Irregular Presents and Imperfects of the Passive:* The following roots form their Passive base irregularly :—

1. The roots खन् 'to dig', जन् 'to beget', सन् 'to obtain' (see § 385, 2), and तन् 'to stretch', optionally drop their final न् and at the same time lengthen their vowel when they do so; *e. g.* rt. खन् Pass. base खन्य or खाय, Pres. Ind. खन्यते or खायते.

2. शी 'to lie down' forms शय्य, Pres Ind. शय्यते.

3. ऊह् 'to understand' shortens its ऊ when a preposition is prefixed to it; *e. g.* Pres. Ind. Pass. of समूह्, समुह्यते; but of ऊह्, ऊह्यते.

B.—The Perfect, the Aorist, the two Futures, the Conditional and the Benedictive.

(a).—*The Perfect.*

§ 391. (*a*) *The Reduplicated Perfect* of the Passive is formed from the same roots and in the same manner as the Redupl. Perf. of the Âtm.; *e.g.* rt. भिद्, 3 Sing. Red. Perf. Pass. बिभिदे; rt. तुद्, तुतुदे; rt. निन्द्, निनिन्दे; rt. क्रम्, चक्रमे; rt. अञ्ज्, आनञ्जे; rt. इष्, ईषे &c.

§ 392. (*b*) *The Periphrastic Perfect* of the Passive is formed from the same roots and in the same manner as the Periphrastic Perf. of the Âtm., except that all the three auxiliary verbs कृ, अस्, and भू are conjugated only in Âtmane.; *e. g.* rt. उन्द्, 3 Sing. Periph. Perf. Pass. उन्दांचक्रे, or उन्दामासे, or उन्दांबभूवे; rt. ईक्ष्, ईक्षांचक्रे, or ईक्षामासे, or ईक्षांबभूवे &c.

(b).—*The Aorist.*

1.—*The 3rd. Pers. Sing.*

§ 393. The 3rd Pers. Sing. of the Aor. Pass. is formed in one and the same manner of all roots, by prefixing to the root the augment and by adding to it the termination इ; *e. g.* rt. निन्द्, 3 Sing. Aor. Pass. अनिन्दि; rt. सेव्, असेवि.

§ 394. Before the termination इ the root undergoes the following changes:—

(*a*) Guṇa is substituted for a penultimate (prosodially) short vowel; *e. g.* rt. भिद्, अभेदि; rt. तुद्, अतोदि; rt. कृत्, अकर्ति.

(*b*) Vṛiddhi is substituted for a final vowel; *e. g.* rt. चि, अचायि; rt. नी, अनायि; rt. स्तु, अस्तावि; rt. लू, अलावि; rt. कृ, अकारि; rt. कॄ, अकारि.

(*c*) A penultimate (prosodially short) अ is lengthened, except of rt. जन् and of roots ending in अम्; *e. g.* rt. वद्, अवादि; rt. पठ्, अपाठि; but rt. दम्, अदमि; rt. जन्, अजनि.

Exception: The penultimate अ of कम्, गम्, नम्, यम्, रम्, वम्, and of चम् when preceded by the prep. आ, is lengthened; *e. g.* अकामि, अगामि, अनामि, आचामि &c.

(*d*) Roots ending in आ, (ए, ऐ and ओ, § 297, *b*) insert य् between the root and the termination; *e.g.* rt. दा, अदायि; rt. धे, अधायि; rt. गै, अगायि.

§ 395. *Irregular 3rd Person Sing. of the Aor. Pass.:*

1. The roots रध् 'to kill' and रभ् 'to desire', instead of lengthening their vowel, insert a nasal before their final consonant; अरन्धि, अरम्भि.

2. लभ् 'to take' optionally does the same; अलाभि or अलम्भि. When a preposition is prefixed to लभ्, it forms only अलम्भि, *e.g.* प्रलभ्, प्रालम्भि.

3. भञ्ज् 'to break' forms अभञ्जि or अभाजि.

2.— *The remaining Persons of the Aorist Pass.*

(*a*) Rules applicable equally to all roots.

§ 396. Those roots which actually take Form IV., V., or VII. of the Aor. in Âtmane. or which, if they were used in Âtmane., would take those forms in Âtmanepada, use the same forms of the Aor. Âtmane. for the Passive; *e. g.* rt. कृ, 1 Sing. Aor. Pass. अकृषि; rt. दा, अदिषि; rt. मुच्, अमुक्षि; rt. लू, अलविषि; rt. भू, अभविषि; rt. द्विष्, अद्विक्षि.

§ 397. Forms II. and III. of the Aor. Âtmane. are not used for the Passive; the roots which in Âtmane. take Form II. or III., or which would take these forms if they were conjugated in Âtmane., take in the Passive Form IV. or V. of the Aor. Âtmane, according as § 351 or § 357 is applicable to them; *e.g. seṭ* rt. अस् 'to throw,' 1 Sing. Aor. Atm. आस्थे; Pass. आसिषि; *aniṭ* rt. ख्या, Âtm. अख्ये; Pass. अख्यासि; *seṭ* rt. श्रि, Âtm. अशिश्रिये; Pass. अश्रयिषि; *aniṭ.* rt. स्रु, Âtm. असुस्रुवे, Pass. अस्रोषि.

(*b*) Optional forms of roots ending in vowels and of ग्रह्, दृश् and हन्.

§ 398. All roots ending in vowels, and the roots ग्रह् to 'seize', दृश् 'to see', and हन् 'to strike' may optionally form the Passive Aorist (except in the 3 Sing.) by augmenting the root and adding to it the terminations of Form V. of the Aor. Âtmane.; before these terminations the root undergoes the same changes which it undergoes before the termination इ of the 3 Sing. Aor. Pass. The initial इ of the terminations इषि &c. is not liable to be lengthened *E.g.* rt. चि, 1 Sing. Aor. Pass. अचायिषि (or अचेषि); rt. नी, अनायिषि (or अनेषि.); rt. ग्रह्, अग्राहिषि (or अग्रहीषि); rt. दृश्, अदर्शिषि (or अदृक्षि).

§ 399. *Paradigms* : The Aorist Pass. of कृ 'to do', तुद् 'to strike', दृश् 'to see', and लू 'to cut'.

		Rt. कृ.		Rt. तुद्.
Sing.	1	अकृषि or	अकारिषि	अतुत्सि
	2	अकृथाः	अकारिष्ठाः	अतुत्थाः
	3	अकारि		अतोदि
Dual.	1	अकृष्वहि	अकारिष्वहि	अतुत्स्वहि
	2	अकृषाथाम्	अकारिषाथाम्	अतुत्साथाम्
	3	अकृषाताम्	अकारिषाताम्	अतुत्साताम्
Plur.	1	अकृष्महि	अकारिष्महि	अतुत्स्महि
	2	अकृढ्वम्	अकारिध्वम् or °ढ्वम्	अतुद्ध्वम्
	3	अकृषत	अकारिषत	अतुत्सत

		Rt. दृश्.		Rt. लू.	
Sing.	1	अदृक्षि or	अदर्शिषि	अलविषि or	अलाविषि
	2	अदृष्ठाः	अदर्शिष्ठाः	अलविष्ठाः	अलाविष्ठाः
	3	अदर्शि		अलावि	

Dual.	1 अदृक्ष्वहि or	अदर्शिष्वहि	अलविष्वहि or	अलाविष्वहि
	2 अदृक्षाथाम्	अदर्शिषाथाम्	अलविषाथाम्	अलाविषाथाम्
	3 अदृक्षाताम्	अदर्शिषाताम्	अलविषाताम्	अलाविषाताम्
Plur.	1 अदृक्ष्महि	अदर्शिष्महि	अलविष्महि	अलाविष्महि
	2 अदृड्ढ्वम्	अदर्शिध्वम्	अलविध्वम् or °ढ्वम्	अलाविध्वम् or °ढ्वम्
	3 अदृक्षत	अदर्शिषत	अलविषत	अलाविषत

(c).—*The two Futures, the Conditional, and the Benedictive.*

(*a*) Rule applicable equally to all roots.

§ 400. The formation of the two Futures, the Conditional, and the Benedictive of the Passive does not differ from the formation of the same forms of the Âtmanepada; *e. g.* rt. दा, 3 Simple Fut. Pass. दास्यते; rt. भू, भविष्यते; rt. तुद्, तोत्स्यते; rt. बुध्, बोधिष्यते;—rt. दा, 1 Sing. Periph. Fut. Pass. दाताहे; rt. तुद्, तोत्ताहे;—rt. जि, 3 Sing. Bened. Pass. जेषीष्ट; rt. बुध्, बोधिषीष्ट; rt. तुद्, तुत्सीष्ट.

(*b*) Optional forms of roots ending in vowels, and of ग्रह्, दृश्, and हन्.

§ 401. All roots ending in vowels and the roots ग्रह्, दृश्, and हन् may optionally form the two Futures, the Conditional and the Benedictive of the Passive by adding to the root the terminations of the corresponding tenses of the Âtmanepada with the vowel इ, which is not liable to be lengthened, and by changing the root in the same manner in which it is changed before the termination इ of the 3 Sing. of the Aor. Pass.; *e.g.* rt. दा, 3 Sing. Simple Fut. Pass. दायिष्यते (or दास्यते); Periph. Fut. दायिता (or दाता); Condit. अदायिष्यत (or अदास्यत); Bened. दायिषीष्ट (or दासीष्ट); rt. ग्रह्, Simple. Fut. ग्राहिष्यते (or ग्रहीष्यते); rt. दृश्, Simple. Fut. दर्शिष्यते (or द्रक्ष्यते), &c.

Paradigm.

§ 402. Conjugation of the *set.* rt. बुध् cl. 1, P. Â. 'to know', in Parasmai., Âtmane., and Passive :—

	Parasmai.	Âtmane.	Passive.
	Present Indicative.		
Sing.	1 बोधामि 'I know'.	बोधे 'I know'.	बुध्ये 'I am known.
	2 बोधसि	बोधसे	बुध्यसे
	3 बोधति	बोधते	बुध्यते

	Parasmai.	Âtmane.	Passive.
Dual.	1 बोधावः	बोधावहे	बुध्यावहे
	2 बोधथः	बोधेथे	बुध्येथे
	3 बोधतः	बोधेते	बुध्येते
Plur.	1 बोधामः	बोधामहे	बुध्यामहे
	2 बोधथ	बोधध्वे	बुध्यध्वे
	3 बोधन्ति	बोधन्ते	बुध्यन्ते

Present Potential.

Sing.	1 बोधेयम् 'I may know'.	बोधेय 'I may know'.	बुध्येय 'I may be known'.
	2 बोधेः	बोधेथाः	बुध्येथाः
	3 बोधेत्	बोधेत	बुध्येत
Dual.	1 बोधेव	बोधेवहि	बुध्येवहि
	2 बोधेतम्	बोधेयाथाम्	बुध्येयाथाम्
	3 बोधेताम्	बोधेयाताम्	बुध्येयाताम्
Plur.	1 बोधेम	बोधेमहि	बुध्येमहि
	2 बोधेत	बोधेध्वम्	बुध्येध्वम्
	3 बोधेयुः	बोधेरन्	बुध्येरन्

Present Imperative.

Sing.	1 बोधानि 'May I know'.	बोधै 'May I know'.	बुध्यै 'May I be known'.
	1 बोध or बोधतात्	बोधस्व	बुध्यस्व
	3 बोधतु or बोधतात्	बोधताम्	बुध्यताम्
Dual.	1 बोधाव	बोधावहै	बुध्यावहै
	2 बोधतम्	बोधेथाम्	बुध्येथाम्
	3 बोधताम्	बोधेताम्	बुध्येताम्

	Parasmai.	Âtmane.	Passive.
Plur. 1	बोधाम	बोधामहै	बुध्यामहै
2	बोधत	बोधध्वम्	बुध्यध्वम्
3	बोधन्तु	बोधन्ताम्	बुध्यन्ताम्

Imperfect.

	Parasmai.	Âtmane.	Passive.
Sing. 1	अबोधम् 'I knew'.	अबोधे 'I knew'.	अबुध्ये 'I was known'.
2	अबोधः	अबोधथाः	अबुध्यथाः
3	अबोधत्	अबोधत	अबुध्यत
Dual. 1	अबोधाव	अबोधावहि	अबुध्यावहि
2	अबोधतम्	अबोधेथाम्	अबुध्येथाम्
3	अबोधताम्	अबोधेताम्	अबुध्येताम्
Plur. 1	अबोधाम	अबोधामहि	अबुध्यामहि
2	अबोधत	अबोधध्वम्	अबुध्यध्वम्
3	अबोधन्	अबोधन्त	अबुध्यन्त

Reduplicated Perfect.

	Parasmai.	Âtmane.	Passive.
Sing. 1	बुबोध 'I knew'.	बुबुधे 'I knew'.	बुबुधे 'I was known'. Conjugated, like the Âtmane.
2	बुबोधिथ	बुबुधिषे	
3	बुबोध	बुबुधे	
Dual. 1	बुबुधिव	बुबुधिवहे	
2	बुबुधथुः	बुबुधाथे	
3	बुबुधतुः	बुबुधाते	
Plur. 1	बुबुधिम	बुबुधिमहे	
2	बुबुध	बुबुधिध्वे	
3	बुबुधुः	बुबुधिरे	

		Parasmai.		Âtmane.	Passive.
			Aorist.		
			Form II. or Form V.		
Sing.	1	अबुधम्	अबोधिषम् 'I have known'.	अबोधिषि 'I have known'.	अबोधिषि 'I have been known'.
	2	अबुधः	अबोधीः	अबोधिष्ठाः	अबोधिष्ठाः
	3	अबुधत्	अबोधीत्	अबोधिष्ट	अबोधि
Dual.	1	अबुधाव	अबोधिष्व	अबोधिष्वहि	अबोधिष्वहि
	2	अबुधतम्	अबोधिष्टम्	अबोधिषाथाम्	The rest=Âtm.
	3	अबुधताम्	अबोधिष्टाम्	अबोधिषाताम्	
Plur.	1	अबुधाम	अबोधिष्म	अबोधिष्महि	
	2	अबुधत	अबोधिष्ट	अबोधिध्वम्	
	3	अबुधन्	अबोधिषुः	अबोधिषत	

Simple Future.

		Parasmai.	Âtmane.	Passive.
Sing.	1	बोधिष्यामि 'I shall know'.	बोधिष्ये 'I shall know'.	बोधिष्ये 'I shall be known'.
	2	बोधिष्यसि	बोधिष्यसे	Conjugated like the Âtmane.
	3	बोधिष्यति	बोधिष्यते	
Dual.	1	बोधिष्यावः	बोधिष्यावहे	
	2	बोधिष्यथः	बोधिष्येथे	
	3	बोधिष्यतः	बोधिष्येते	
Plur.	1	बोधिष्यामः	बोधिष्यामहे	
	2	बोधिष्यथ	बोधिष्यध्वे	
	3	बोधिष्यन्ति	बोधिष्यन्ते	

Periphrastic Future.

		Parasmai.	Âtmane.	Passive.
Sing.	1	बोधितास्मि 'I shall know'.	बोधिताहे 'I shall know'.	बोधिताहे I shall be known'.
	2	बोधितासि	बोधितासे	Conjugated like the Âtmane.
	3	बोधिता	बोधिता	

		Parasmai.	Âtmane.	Passive.
Dual.	1	बोधितास्वः	बोधितास्वहे	
	2	बोधितास्थः	बोधितासाथे	
	3	बोधितारौ	बोधितारौ	
Plur.	1	बोधितास्मः	बोधितास्महे	
	2	बोधितास्थ	बोधिताध्वे	
	3	बोधितारः	बोधितारः	

Conditional.

		Parasmai.	Âtmane.	Passive.
Sing.	1	अबोधिष्यम् 'I should know'.	अबोधिष्ये 'I should know'.	अबोधिष्ये 'I should be known'.
	2	अबोधिष्यः	अबोधिष्यथाः	Conjugated like the Âtmane.
	3	अबोधिष्यत्	अबोधिष्यत	
Dual.	1	अबोधिष्याव	अबोधिष्यावहि	
	2	अबोधिष्यतम्	अबोधिष्येथाम्	
	3	अबोधिष्यताम्	अबोधिष्येताम्	
Plur.	1	अबोधिष्याम	अबोधिष्यामहि	
	2	अबोधिष्यत	अबोधिष्यध्वम्	
	3	अबोधिष्यन्	अबोधिष्यन्त	

Benedictive.

		Parasmai.	Âtmane.	Passive.
Sing.	1	बुध्यासम् 'May I know!'	बोधिषीय 'May I know!'	बोधिषीय 'May I be known!'
	2	बुध्याः	बोधिषीष्ठाः	Conjugated like the Âtmane.
	3	बुध्यात्	बोधिषीष्ट	
Dual.	1	बुध्यास्व	बोधिषीवहि	
	2	बुध्यास्तम्	बोधिषीयास्थाम्	
	3	बुध्यास्ताम्	बोधिषीयास्ताम्	
Plur.	1	बुध्यास्म	बोधिषीमहि	
	2	बुध्यास्त	बोधिषीध्वम्	
	3	बुध्यासुः	बोधिषीरन्	

§ 403. *Alphabetical List of some Irregular Verbs with their principal Tenses in Parasmai., Âtmane., and Passive.*

Root.	Voice.	Present.	Perfect.	Aorist.	Simple Fut.	Periph. Fut.	Benedictive.
1. अज्* cl.1. P.	Par.	अजति	विवय or विवाय	अवैषीत् IV. or	वेष्यति or	वेता or	वीयात्
'to go, to throw.'			विवयिथ or विवेथ	आजीत् V.	अजिष्यति	अजिता	
			or आजिथ				
			विवाय				
			विव्यिव				
			विव्यथुः				
			विव्यतुः				
			विव्यिम				
			विव्य				
			विव्युः				
	Pass.	वीयते	विव्ये	3. Sg. अवायि	वेष्यते or	वेता or	वेषीष्ट or
				1. Sg. अवेषि or	अजिष्यते or	अजिता or	अजिषीष्ट or
				आजिषि or	वायिष्यते	वायिता	वायिषीष्ट
				अवायिषि			

* In the general tenses वी must be substituted for अज् before terminations beginning with a vowel or with य्, and it may optionally be substituted before terminations beginning with any consonant except य्.

Root.	Voice.	Present.	Perfect.	Aorist.	Simple Fut.	Periph. Fut.	Benedictive.
2. अद्* cl. 2 P. 'to eat.'	Par.	अत्ति (§ 267)	1. Sg. आद or जघस or जघास; 2. „ आदिथ (§ 306) or जघसिथ; 3. „ आद or जघास; Du. आदिव or जक्षिव (§316)&c.	अघसत् II.	अत्स्यति	अत्ता	अद्यात्
	Pass.	अद्यते	आदे or जक्षे	3. Sg. आदि; 1. „ आत्सि	अत्स्यते	अत्ता	अत्सीष्ट
3. इ with prep. अधि† cl.2 Â. 'to read, to study.'	Âtm.	अधीते (§270)	अधिजगे	अध्यैष्ट or अध्यगीष्ट } IV.	अध्येष्यते; Cond. अध्यैष्यत or अध्यगीष्यत	अध्येता	अध्येषीष्ट
	Pass.	अधीयते		3. Sg. अध्यायि or अध्यगायि			

* घस् is substituted for अद् in the Aor., and optionally in the Perf.

† गा is substituted for इ after अधि in the Perf., and optionally in the Aor. and Cond. When this substitution takes place, the Aor. Â. and the Cond. are formed irregularly, as shown above.

Root	Voice	Present	Perfect	Aorist		Future	Periph. Future	Benedictive
4. ऊर्णु* cl. 2 P. Â. 'to cover'.	Par.	ऊर्णोति orऊर्णौति (§ 272)	ऊर्णुनव or ऊर्णुनाव ऊर्णुनविथ or ऊर्णुनुविथ ऊर्णुनाव (§ 300,*a*) ऊर्णुनुविव &c.	और्णावीत् or और्णवीत् or और्णुवीत्	V.	ऊर्णविष्यतिor ऊर्णुविष्यति	ऊर्णविताor ऊर्णुविता	ऊर्णूयात्
	Âtm.	ऊर्णुते	ऊर्णुनुवे	और्णविष्ट or और्णुविष्ट	V.	ऊर्णविष्यतेor ऊर्णुविष्यते	ऊर्णुविताor ऊर्णुविता	ऊर्णविषीष्ट or ऊर्णुविषीष्ट
	Pass.	ऊर्णूयते	ऊर्णुनुवे	3. Sg. और्णावि 1. Sg. और्णविषि or और्णुविषि or और्णाविषि		ऊर्णविष्यते or ऊर्णुविष्यते or ऊर्णाविष्यते	ऊर्णविताor ऊर्णुविताor ऊर्णाविता	ऊर्णविषीष्ट or ऊर्णुविषीष्ट or ऊर्णाविषीष्ट
5. कम्† cl. 1 Â. 'to love.'	Âtm.	कामयते (§248,*g*)	कामयांचक्रे &c. or चकमे	अचीकमत or अचकमत III.		कामयिष्यते or कमिष्यते	कामयिताor कमिता	कामयिषीष्ट or कमिषीष्ट
	Pass.	काम्यते or कम्यते	=Âtm.	3. Sg. अकामि 1. Sg. अकामयिषि or अकामिषि or अकमिषि		=Âtm. or कामिष्यते	=Âtm. or कामिता	=Âtm. or कामिषीष्ट

* In Aor. Par. the final vowel is changed to Vṛiddhi *or* Guṇa. Before terminations with intermediate इ, the Guṇa which by other rules should be substituted, is optional. Notice the reduplication in the Perf.

† कम् and गुप् (No 7) may form the general tenses from their special bases.

Root.	Voice.	Present.	Perfect.	Aorist.	Simple Fut.	Periph. Fut.	Benedictive.
6. क्ऌप् (*opt.-aniṭ*) cl. 1 Â. (optionally P. in Par. Aor., the two Fut. & Cond.) 'to be fit'.	Âtm.	कल्पते	चक्लृपे चक्लृपिषे or चक्लृप्से	अकल्पिष्ट V., or अक्लृप्त IV., or अक्लृपत् II.	कल्पिष्यते or 1.Sg. कल्प्स्यते or कल्प्स्यति	कल्पिताहे or कल्प्ताहे or कल्प्तास्मि	कल्पिषीष्ट or क्लृप्सीष्ट
7. गुप् (*opt.-aniṭ*) cl. 1 P. 'to guard.' (Compare 5. कम्.)	Par.	गोपायति (§ 248, *g*)	गोपायांचकार &c. or जुगोप 2 Sg. जुगोपिथ or जुगोप्थ	अगोपायीत् V., or अगोपीत् V., or अगोप्सीत् IV.	गोपायिष्यति or गोपिष्यति or गोप्स्यति	गोपायिता or गोपिता or गोप्ता	गोपाय्यात् or गुप्यात्
	Pass.	गोपाय्यते or गुप्यते	गोपायांचक्रे &c. or जुगुपे	3. Sg. अगोपायि or अगोपि 1.Sg. अगोपायिषि or अगोपिषि or अगुप्सि	गोपायिष्यते or गोपिष्यते or गोप्स्यते	गोपायिता or गोपिता or गोप्ता	गोपायिषीष्ट or गोपिषीष्ट or गुप्सीष्ट
8. गुह्* (*opt.-aniṭ*) cl. 1 P. Â. 'to hide'.	Par.	गूहति (§248, *a*)	जुगूह जुगूहिथ or जुगोढ जुगूह जुगुहिव or जुगुह्व &c.	अगूहीत् V., or अघुक्षत् VII.	गूहिष्यति or घोक्ष्यति	गूहिता or गोढा	गुह्यात्

* Instead of substituting Guṇa, गुह् lengthens its vowel, when the final ह् is followed by a vowel.

Âtm.	गूहते	जुगुहे जुगुहिषे or जुघुक्षे &c.	अगूहिष्ट V., or अघुक्षत VII. or अगूढ (§ 365).	गूहिष्यते or घोक्ष्यते	गूहिता or गोढा	गूहिषीष्ट or घुक्षीष्ट
Pass.	गुह्यते	=Âtm.	3 Sg. अगूहि; the rest=Âtm.	=Âtm.	=Âtm.	=Âtm.
9. जागृ* cl. 2 P. Par. 'to wake.'	जागर्ति (§265,3).	जागरांचकार &c. or जजागार (§ 300,*c*). 1 Du. जजागरिव	अजागरीत् V. 3 Sg. Pass.= अजागारि	जागरिष्यति	जागरिता	जागर्यात्
10. दरिद्रा† cl. 2 Par. P. 'to be poor.'	दरिद्राति (§274).	दरिद्रांचकार &c. or ददरिद्रौ (§300,*c*).	अदरिद्रासीत् VI. or अदरिद्रीत् V.	दरिद्रिष्यति	दरिद्रिता	दरिद्र्यात्
11. दी‡ cl. 4 Â. Âtm. 'to perish.'	दीयते	दिदीये	अदास्त IV.	दास्यते	दाता	दासीष्ट
12. द्युत् cl. 1 Â. Âtm. (optionally P. Par. in Aor.) 'to shine.'	द्योतते	दिद्युते (§322,*a*).	अद्योतिष्ट V. or अद्युतत् II.	द्योतिष्यते	द्योतिता	द्योतिषीष्ट

* जागृ substitutes Guṇa for its final vowel in the general tenses, except where it may or must take Vṛiddhi in the Perf. and in the Aor. Pass.

† दरिद्रा drops its final in the general tenses; optionally in Aor.; *not* in Perf.

‡ दी, 16 मि, and 17 मी change their final vowel to आ, wherever Guṇa or Vṛiddhi ought to be substituted for it, and they are then treated like roots ending in आ; 20 ली does the same optionally. दी is irregular in Perf.

Root.	Voice.	Present.	Perfect.	Aorist.	Simple Fut.	Periph. Fut.	Benedictive.
13. नश्* (*opt.-* *aniṭ*) cl. 4 P. 'to perish'.	Par.	नश्यति	ननश or ननाश ननंष्ठ or नेशिथ ननाश नेशिव or नेश्व &c.	अनशत् II.	नशिष्यति or नङ्क्ष्यति	नशिता or नंष्टा	नश्यात्
14. भ्रज्ज्† cl. 6 P.Â. 'to fry.'	Par.	भृज्जति (§250,*b*)	बभ्रज्ज or बभर्ज बभ्रजिथ or बभ्रष्ठ / बभर्जिथ or बभर्ष्ठ बभ्रज्ज or बभर्ज बभ्रज्जिव or बभर्जिव &c.	अभ्राक्षीत् or अभार्क्षीत् IV.	भ्रक्ष्यति or भर्क्ष्यति	भ्रष्टा or भर्ष्टा	भृज्ज्यात् (§381, *b*, 6).
	Âtm.	भृज्जते	बभ्रज्जे or बभर्जे	अभ्रष्ट or अभर्ष्ट IV.	भ्रक्ष्यते or भर्क्ष्यते	भ्रष्टा or भर्ष्टा	भ्रक्षीष्ट or भर्क्षीष्ट
	Pass.	भृज्ज्यते (§ 387, *b*).	=Âtm.	3 Sg. अभ्रज्जि or अभर्जि; the rest = Âtm.	=Âtm.	=Âtm.	=Âtm.
15. मज्ज्* cl. 6 P. 'to dive'.	Par.	मज्जति	ममज्ज ममज्जिथ or ममङ्क्थ ममज्ज &c.	अमाङ्क्षीत् IV.	मङ्क्ष्यति	मङ्क्ता	मज्ज्यात्

* In forms that require Guṇa or Vṛiddhi नश् and मज्ज् insert a nasal, when the root is immediately followed by a consonant.

† भ्रज्ज् may substitute भर्ज्, except where र is contracted to ऋ.

16. मि cl. 5 P. Â. 'to throw'. (Compare 11 दी.)	Par.	मिनोति	ममौ ममिथ or ममाथ ममौ मिम्यिव मिम्यथुः &c.	अमासीत् VI.	मास्यति	माता	मीयात्
	Âtm.	मिनुते	मिम्ये	अमास्त IV.	मास्यते	माता	मासीष्ट
	Pass.	मीयते	मिम्ये	3 Sg. अमायि 1 Sg. अमासि or अमायिषि	मास्यते or मायिष्यते	माता or मायिता	मासीष्ट or मायिषीष्ट
17. मी cl. 9 P. Â. 'to destroy'. (Compare 11 दी.)	Par. Âtm.	मीनाति मीनीते	the rest like मि				
18. मृ cl. 6 Â. (but P. in Perf., the two Fut. and Cond.) 'to die'.		म्रियते	ममर or ममार ममर्थ (§ 314).	अमृत IV.	मरिष्यति	1.Sg. मर्तास्मि	मृषीष्ट

Root.	Voice.	Present.	Perfect.	Aorist.	Simple Fut.	Periph. Fut.	Benedictive.
19. मृज्* (*opt.-*	Par.	मार्ष्टि	ममार्ज	अमार्जीत् V. or	मार्जिष्यति	मार्जिता	मृज्यात्
aniṭ) cl. 2 P.		(§ 276).	ममार्जिथ or ममार्ष्ठ	अमार्क्षीत् IV.	or मार्क्ष्यति	or मार्ष्टा	
'to wipe'.			ममार्ज				
			ममृजिव or ममार्जिव				
			or ममृज्व				
			ममृजथुः or ममार्जथुः				
			ममृजतुः or ममार्जतुः				
			ममृजिम or ममार्जिम				
			or ममृज्म				
			ममृज or ममार्ज				
			ममृजुः or ममार्जुः				
	Pass.	मृज्यते	ममृजे or ममार्जे	3 Sg. अमार्जि	मार्जिष्यते	मार्जिता	मार्जिषीष्ट
				1 Sg. अमार्जिषि	or मार्क्ष्यते	or मार्ष्टा	or मृक्षीष्ट.
				or अमृक्षि			

* मृज् everywhere substitutes Vṛiddhi instead of Guṇa ; Vṛiddhi is optionally substituted also in weak forms before a vowel.

Root	Voice	Present	Perfect		Aorist	Future	Periphrastic Future	Benedictive
20. ली cl. 9 P. 'to attain;'	Par.	लिनाति (§ 294).	लिलय or लिलाय	or ललौ	अलैषीत् IV. or अलासीत् VI.	लेष्यति or लास्यति	लेता or लाता	लीयात्
cl. 4 Â. 'to adhere.' (Compare 11 दी).			लिलयिथ or लिलेथ	or ललिथ or ललाथ				
			लिलाय or ललौ					
			लिलियव					
			लिल्यथुः &c.					
	Âtm.	लीयते	लिल्ये		अलेष्ट IV or अलास्त IV.	लेष्यते or लास्यते	लेता or लाता	लेषीष्ट or लासीष्ट
	Pass.	लीयते	लिल्ये		3 Sg. अलायि 1 Sg. अलेषि or अलासि or अलायिषि	लेष्यते or लास्यते or लायिष्यते	लेता or लाता or लायिता	लेषीष्ट or लासीष्ट or लायिषीष्ट

Root.	Voice.	Present.	Perfect.	Aorist.	Simple Fut.	Periph. Fut.	Benedictive.
21. वृत् cl. 1 Â. (optionally P. Par. in Aor.,Simple Fut. and Cond.) 'to be.'	Âtm.	वर्तते	ववृते	अवर्तिष्ट V., or अवृतत् II.	वर्तिष्यते or वर्त्स्यति	वर्तिता	वर्तिषीष्ट
22. वृध् 'to grow,' conjugated like वृत्.							
23. स्यन्द् (*opt.-anit*) cl. 1 Â. (optionally P. in Par. Aor., Simple Fut. and Cond.) 'to flow, to drop.'	Âtm.	स्यन्दते	सस्यन्दे सस्यन्दिषे or सस्यन्त्से	अस्यन्दिष्ट V., or अस्यन्त IV., or अस्यदत् II.	स्यन्दिष्यते or स्यन्त्स्यते or स्यन्त्स्यति (§ 370, *b*).	स्यन्दिता or स्यन्ता	स्यन्दिषीष्ट or स्यन्त्सीष्ट
24. हन्* cl. 2. P. (with prep. sometimes Â.) 'to strike.'	Par.	हन्ति (§ 283).	जघन or जघान जघन्थ or जघनिथ जघान (§ 316.) जघ्निव &c.	अवधीत् V.	हनिष्यति (§370,*b*).	हन्ता	वध्यात्

* हन् substitutes वध् in the Benedictives, and in Aor. Par.; optionally in Aor. Âtm. and Pass. The vowel of वध् is not lengthened in Aor. Par.; and the Aor. Âtm., when formed of हन्, is irregular. The 3 Sing. Aor. Pass. also is irregular.

Âtm.	हते	जघ्ने	अवधिषि V. or अहसि IV. अवधिष्ठाः or अहथाः अवधिष्ट or अहत अवधिष्वहि or अहस्वहि &c.	हनिष्यते	हन्ता	वधिषीष्ट
Pass.	हन्यते	जघ्ने	3 Sg. अघानि or अवधि 1 Sg. अघानिषि (§§ 398, 401). or अवधिषि or अहसि	हनिष्यते or घानिष्यते	हन्ता or घानिता	वधिषीष्ट or घानिषीष्ट

II.—CONJUGATION OF DERIVATIVE VERBAL BASES.

1.—CONJUGATION OF THE ROOTS OF THE TENTH CLASS AND OF THE CAUSAL OF ALL ROOTS.

A.—The Roots of the Tenth Class.

§ 404. The conjugation of the roots contained in the *tenth class* (denominated चुरादि, *i. e.* 'commencing with चुर्') of the native grammarians differs from that of the primitive roots collected in the first nine classes in this, that the personal terminations and the characteristic marks of the various tenses and moods are not added immediately to the root, but to a **derivative base**, previously derived from the root. This derivative base appears not merely in the special tenses, but remains, with few exceptions, throughout the whole conjugation. *E. g.* rt. चुर्, 'to steal'; Derivative base चोरि ; Pres. Ind. Par. चोरयति *choray-ati* ; Perf. चोरयांचकार *choray-âṁchakâra* ; Simple Fut. चोरयिष्यति *choray-ishyati* ; Periph. Fut. चोरयिता *choray-itâ* ; Bened. Par. चोर्यात् *chor-yât* ; Bened. Âtm. चोरयिषीष्ट *choray-ishîshṭa* ; Pass. Pres. Ind. चोर्यते *chor-yate* &c.

(*a*) *Formation of the Derivative Base.*

§ 405. The vowel इ is added to the root ; *e. g.* rt. चिन्त्, Deriv. Base चिन्ति ; rt. पीड्, पीडि ; rt. अर्थ्, अर्थि.

2. The root undergoes the following changes :—

(*a*) Guṇa is substituted for a penultimate (prosodially) short vowel; *e. g.* rt. चित्, चेति ; rt. चुर्, चोरि ; rt. पृथ्, पर्थि.

(*b*) Vṛiddhi is substituted for a final vowel; *e. g.* rt. ज्रि, ज्रायि; rt. प्री, प्रायि; rt. यु, यावि; rt. धू, धावि; rt. गॄ, गारि; rt. पॄ, पारि.

(*c*) A penultimate (prosodially short) अ is lengthened ; *e.g.* rt. कण्, काणि ; rt. मन्, मानि.

(*d*) Penultimate ऋ is changed to ईर्; *e. g.* rt. कॄत्, कीर्ति.

§ 406. The following are the common roots in which the radical vowel (against § 405, 2, *a*, *c*) remains unchanged : rt. मृग् (Deriv. Base मृगि), सुख्, स्पृह् , कथ् (Deriv. Base कथि), गण्, ध्वन्, मह्, रच्, रस्, रह्, वर्, स्तन्, स्वर्.—Rt. कल् forms optionally कलि or कालि.

§ 407. Some roots may optionally add आपि to the root, instead of इ ; *e. g.* rt. अर्थ्, अर्थि or अर्थापि; rt. गण्, गणि or गणापि.

(b) Conjugation of the Derivative Base.

§ 408. Roots of the 10th (*churâdi*) class are like roots of the first nine classes conjugated in three voices, the Parasmaipada, the Âtmanepada, and the Passive voice, and the remarks in §§ 224 and 225 apply to them as they apply to primitive roots.

1.—THE PARASMAIPADA AND ÂTMANEPADA.

A.—The Present (Indic., Potent., Imperat.) and Imperfect.

§ 409. The Derivative Base is conjugated like a primitive root in इ of the 1st (*bhvâdi*) class, the final इ of the deriv. base being treated like a final इ of such a root; *e.g.* rt. चुर्, Deriv. Base चोरि; Special Base चोरय; Pres. Ind. Par. चोरयति, Âtm. चोरयते; Pres. Pot. Par. चोरयेत्, Âtm. चोरयेत; Pres. Imper. Par. चोरयतु or चोरयतात्, Âtm. चोरयताम्; Imperf. Par. अचोरयत्, Âtm. अचोरयत.

B.—The Periphrastic Perfect, the Two Futures, the Conditional, and the Benedictive.

§ 410. Roots of the 10th (*churâdi*) class form the Perfect from their derivative base by means of the auxiliary verbs कृ, अस्, or भू, according to the rules given in §§ 328 and 329. *E. g.* rt. चुर्, Deriv. Base चोरि; Periphrastic Perf. Par. चोरयांचकार, or चोरयामास, or चोरयांबभूव; Âtm. चोरयांचक्रे, or चोरयामास, or चोरयांबभूव.

§ 411. In the two Futures the terminations given in § 368, *b*, and § 373, *b*, are added to the derivative base with the intermediate इ, before which the final इ of the derivative base is guṇated; *e. g.* rt. चुर्, Deriv. Base चोरि, Simple Fut. Par. चोरयिष्यति, Âtm. चोरयिष्यते; Periphr. Fut. 1 Sing. Par. चोरयितास्मि, Âtm. चोरयिताहे.

§ 412. The Conditional is derived from the Simple Future according to the rule given in § 378; *e. g.* Condit. Par. अचोरयिष्यत्, Âtm. अचोरयिष्यत.

§ 413. In the Benedictive Par. the Parasmai. terminations given in § 380, *c*, are added to the derivat. base, the final इ of which is dropped; *e. g.* rt. चुर्, Deriv. Base चोरि, Bened. Par. चोर्यात्. In Âtmane. the Âtmane. terminations given in § 380, *c*, are added to the derivat. base with the intermediate इ, before which the final इ of the derivative base is guṇated; *e. g.* Bened. Âtm. चोरयिषीष्ट.

C.—The Aorist.

§ 414. Roots of the 10th (*churâdi*) class always take the third or reduplicated form of the Aorist. The derivative base is reduplicated

and the augment is prefixed to the reduplicated form. The terminations are the same as those of the third form of the Radical Aorist of primitive roots (§ 341, *b*), and before them the final इ of the derivative base is dropped. *E. g.* rt. चिन्त्, Deriv. Base चिन्ति; with redupl. and augment अचिचिन्ति; with termination of the 1 Sing Par. अचिचिन्ति + अम् = अचिचिन्तम्; Âtm. अचिचिन्ते. Rt. सूच्, 3 Sing Par. असुसूचत्; rt. कथ्, अचकथत्.

Note: In the following rules it will be convenient to call the derivative base, after its final इ has been dropped, the **base-syllable**; *e. g.* चिन्त् will be called the base-syllable of चिन्ति, चोर् the base-syllable of चोरि (Deriv. Base of rt. चुर्).

§ 415. The vowel of the **base-syllable** of a base which begins with a **consonant** undergoes in the reduplicated Aorist the following changes:—

(*a*) A penultimate आ is shortened; penultimate ई, ए, and ऐ are reduced to इ, penultimate ऊ, ओ and औ to उ; *e. g.*

rt. श्रि; Deriv. B. श्रायि; Aor. Par. अजिश्रयत्.
rt. यु; „ „ यावि; „ Âtm. अयीयवत.
rt. पॄ; „ „ पारि; „ Par. अपीपरत्.
rt. चित्; „ „ चेति; „ Âtm. अचीचितत.
rt. सूद्; „ „ सूदि; „ Par. असूषुदत्.
rt. चुर्; „ „ चोरि; „ „ अचूचुरत्.

(*b*) The penultimate vowel of the base-syllable of पीड् and certain other roots may optionally follow (*a*), or remian unchanged; *e. g.*

rt. पीड्; Deriv. B. पीडि; Aor. Par. अपीपिडत् or अपिपीडत्.

(*c*) The penultimate vowel of the base-syllable of सूच्, स्तेन्, लोक्, लोच् and certain other roots must (against *a*) remain unchanged; *e. g.*

rt. सूच्; Deriv. B. सूचि; Aor. Par. असुसूचत्.
rt. स्तेन्; „ „ स्तेनि; „ „ अतिस्तेनत्.
rt. लोच्; „ „ लोचि; „ „ अलुलोचत्.

(*d*) Penultimate अर्, आर्, ईर् (and अल्) of the base-syllable, being substitutes for original ऋ, ॠ, (and ऌ), remain either unchanged, or अर्, आर्, and ईर् are reduced to (short) ऋ (and अल् to ऌ); *e. g.*

rt. पृथ्; Deriv. B. पर्थि; Aor. Par. अपपर्थत् or अपीपृथत्.
rt. कॄत्; „ „ कीर्ति; „ „ अचिकीर्तत् or अचीकृतत्.

§ 416. When the rules given in the preceding paragraph have been applied to the base-syllable, the following rules must be applied to the vowel of the **reduplicative syllable**:—

(*a*) The vowels इ and उ of the reduplicative syllable are lengthened when the base-syllable is prosodially short and commences with only one consonant ; *e. g.*

rt. चुर्; Deriv. B. चोरि ; reduplicated चुचोरि ; by § 415 (*a*) changed to चुचुर् ; becomes चूचुर् ; Aor. Par. अचूचुरत्.

rt. चित्; Deriv. B. चेति, reduplicated चिचेति ; changed to चिचित् ; becomes चीचित् ; Aor. Âtm. अचीचितत.

But rt. सूच्; Deriv.B. सूचि; Red. सुसूचि; remains सुसूच्;Aor.Par.असुसूचत्.
rt. स्तेन् ; „ „ स्तेनि; „ तिस्तेनि ; „ तिस्तेन् ; „ „ अतिस्तेनत्.
rt. पीड्, „ „ पीडि; „ पिपीडि ;when remainingपिपीड्, अपिपीडत्
„ „ „ „ „ „ changed to पिपिड्, अपीपिडत्.

(*b*) The vowel अ of the reduplicative syllable is changed to ई, when the base-syllable is prosodially short and begins with only one consonant; and to इ, when the base-syllable is prosodially short and begins with more consonants than one; *e. g.*

Rt.	Deriv. B.	Red.	changed to	becomes		Aor.
मन् ;	मानि,	ममानि;	ममन् ;	मीमन् ;	Âtm.	अमीमनत.
पॄ ;	पारि ;	पपारि ;	पपर् ;	पीपर् ;	Par.	अपीपरत्.
घ्रि ;	घ्रायि;	जघ्रायि;	जघ्रय् ;	जिघ्रय् ;	„	अजिघ्रयत्.
पृथ् ;	पर्थि ;	पपर्थि ;	पपृथ् ;	पीपृथ् ;	„	अपीपृथत् ;

but when it remains पपर्थ्, the base-syllable is prosodially long, and the अ of the reduplicated syllable remains unchanged; Aor.Par. अपपर्थत्. Rt. लक्ष् ; Aor. Par. अललक्षत् &c.

(*c*) The vowel अ of the reduplicative syllable of कथ् , रह्, स्वर्, प्रथ्, and certain other roots remains unchanged ; that of गण् remains अ or is changed to ई; *e. g.*

rt. कथ् ; Aor. Par. अचकथत् ; rt. प्रथ् , अपप्रथत् ; rt. गण् , अजगणत् or अजीगणत्.

§ 417. Derivative bases commencing with **vowels** are reduplicated thus:

(*a*) When the initial vowel is followed by only one consonant or by a conjunct the first part of which is neither a nasal nor one of the consonants द् or र्, the consonant which immediately follows the initial vowel (or the substitute of that consonant, see § 231), together with the vowel इ, is inserted after the initial vowel; *e. g.*

rt. इल् , Deriv. Base एलि, without इ, एल् ; with reduplic. एलिल् ; with augment ऐलिल् ; Aor. Par. ऐलिलत्.

(*b*) But when the initial vowel is followed by a conjunct the first part of which is a nasal or द् or र्, the second consonant of the conjunct or its substitute, together with the vowel इ, is inserted after the first consonant of the conjunct; *e. g.*

rt. अर्ज्; Deriv. Base अर्जि; without इ, अर्ज्; with reduplic. अर्जिज्; with augment आर्जिज्; Aor. Par. आर्जिजत्.

rt. अट्ट् (for अद्ट्); Aor. Par. आट्टिटत् (for आद्टिटत्).

(*c*) The roots ऊन्, अर्थ्, अन्ध्, अङ्क् and certain other roots substitute अ for the vowel इ of the reduplicative syllable; *e. g.*

rt. ऊन्, Aor. Par. औननत्; rt. अन्ध्, आन्दधत्; rt. अङ्क्, आञ्चकत्; rt. अर्थ्, Aor. Âtm. आर्तथत.

2—THE PASSIVE.

A.—The Present (Indic., Potent., Imperat.) and Imperfect.

§ 418. The Present in its three moods and the Imperfect are formed from the derivative base in the same manner in which the Present and Imperfect of the Passive of a primitive root are formed from the root; the final इ of the derivative base, however, is dropped before the characteristic syllable य of the Passive. *E. g.* rt. चुर्, Deriv. Base चोरि; Pres. Ind. Pass. चोर्यते; Pres. Pot. चोर्येत; Pres. Imper. चोर्यताम्; Imperf. अचोर्यत;—rt. पॄ, Deriv. Base पारि; Pres. Ind. Pass. पार्यते;—rt. कॄत्, Deriv. Base कीर्ति; Pres. Ind. Pass. कीर्त्यते.

B.—The Periphrastic Perfect, the Aorist, the Two Futures, the Conditional, and the Benedictive.

(*a*).—*The Perfect.*

§ 419. The Perfect of the Passive is formed like the Perf. Âtmane., except that all the three auxiliary verbs कृ, अस्, and भू must be conjugated in the Âtmane.; *e.g.* rt. चुर्, Perf. Pass. चोरयांचक्रे, or चोरयामासे, or चोरयांबभूवे.

(*b*).—*The Aorist.*

§ 420. *The 3rd Pers. Sing.*

(*a*) The 3 Pers. Sing. of the Aor. Pass. of roots of the 10th (*churâdi*) class is formed by prefixing the augment to the derivative base; *e.g.* rt. चुर्, Deriv. B. चोरि; 3 Sing. Aor. Pass. अचोरि; rt. पीड्, अपीडि; rt. अर्थ्, आर्थि; rt. पॄ, अपारि; rt. मन्, अमानि.

(*b*) The vowel अ of रह् and certain other roots which do not lengthen their अ in the derivative base, may optionally be lengthened in the 3 Sing. Aor. Pass; *e. g.* अरहि or अराहि.

§ 421. The remaining persons of the Aor. Pass. are formed optionally, either by augmenting the derivative base and by the addition to it of the Âtmanepada terminations of the fifth form of the Aorist (§ 352, *b*) before which the final इ of the deriv. base is guṇated,—or by adding the same terminations, without their initial इ, to the 3 Sing. of the Aor. Pass.; *e. g.*

rt. चुर्; Deriv. Base. चोरि; 1 Sg. Aor. Pass. अचोरयिषि; or अचोरिषि.
rt. पीड्; „ „ पीडि; „ „ „ „ अपीडयिषि; or अपीडिषि.
rt. पॄ; „ „ पारि; „ „ „ „ अपारयिषि; or अपारिषि.
rt. रह्; „ „ रहि; „ „ „ „ अरहयिषि; or अरहिषि;
or अराहिषि.

(*c*).—*The two Futures, the Conditional, and the Benedictive.*

§ 422. The Âtmanepada forms of these tenses are likewise used for the Passive. But the Passive may also be formed from the corresponding forms of the Âtmane. by leaving out the syllable अय् of the latter, and by changing the vowel of the derivative base as it is changed in the 3 Sing. of the Aor. Pass.; *e. g.*

rt. चुर्,	Simple Fut.	Pass.	चोरयिष्यते	or चोरिष्यते;	
	Periph. Fut.	„	चोरयिता	or चोरिता;	
	Condit.	„	अचोरयिष्यत	or अचोरिष्यत;	
	Bened.	„	चोरयिषीष्ट	or चोरिषीष्ट.	
rt. रह्,	Simple Fut.	„	रहयिष्यते	or रहिष्यते	or राहिष्यते;
	Periph. Fut.	„	रहयिता	or रहिता	or राहिता;
	Condit.	„	अरहयिष्यत	or अरहिष्यत	or अराहिष्यत;
	Bened.	„	रहयिषीष्ट	or रहिषीष्ट	or राहिषीष्ट.

Paradigm.

§ 423. Conjugation of rt. चुर् cl. 10. P. Â. 'to steal', in Parasmai., Âtmane., and Passive:—

Present Indicative.

	Parasmai.	Âtmane.	Passive.
Sing.	1 चोरयामि	चोरये	चोर्ये
	2 चोरयसि	चोरयसे	चोर्यसे
	3 चोरयति	चोरयते	चोर्यते

		Parasmai.	Âtmane.	Passive.
Dual.	1	चोरयावः	चोरयावहे	चोर्यावहे
	2	चोरयथः	चोरयेथे	चोर्येथे
	3	चोरयतः	चोरयेते	चोर्येते
Plur.	1	चोरयामः	चोरयामहे	चोर्यामहे
	2	चोरयथ	चोरयध्वे	चोर्यध्वे
	3	चोरयन्ति	चोरयन्ते	चोर्यन्ते

Present Potential.

		Parasmai.	Âtmane.	Passive.
Sing.	1	चोरयेयम्	चोरयेय	चोर्येय
	2	चोरयेः	चोरयेथाः	चोर्येथाः
	3	चोरयेत्	चोरयेत	चोर्येत
Dual.	1	चोरयेव	चोरयेवहि	चोर्येवहि
	2	चोरयेतम्	चोरयेयाथाम्	चोर्येयाथाम्
	3	चोरयेताम्	चोरयेयाताम्	चोर्येयाताम्
Plur.	1	चोरयेम	चोरयेमहि	चोर्येमहि
	2	चोरयेत	चोरयेध्वम्	चोर्येध्वम्
	3	चोरयेयुः	चोरयेरन्	चोर्येरन्

Present Imperative.

		Parasmai.	Âtmane.	Passive.
Sing.	1	चोरयाणि	चोरयै	चोर्यै
	2	चोरय or °यतात्	चोरयस्व	चोर्यस्व
	3	चोरयतु or °यतात्	चोरयताम्	चोर्यताम्
Dual.	1	चोरयाव	चोरयावहै	चोर्यावहै
	2	चोरयतम्	चोरयेथाम्	चोर्येथाम्
	3	चोरयताम्	चोरयेताम्	चोर्येताम्
Plur.	1	चोरयाम	चोरयामहै	चोर्यामहै
	2	चोरयत	चोरयध्वम्	चोर्यध्वम्
	3	चोरयन्तु	चोरयन्ताम्	चोर्यन्ताम्

		Parasmai.	Âtmane.	Passive.
			Imperfect.	
Sing.	1	अचोरयम्	अचोरये	अचोर्ये
	2	अचोरयः	अचोरयथाः	अचोर्यथाः
	3	अचोरयत्	अचोरयत	अचोर्यत
Dual.	1	अचोरयाव	अचोरयावहि	अचोर्यावहि
	2	अचोरयतम्	अचोरयेथाम्	अचोर्येथाम्
	3	अचोरयताम्	अचोरयेताम्	अचोर्येताम्
Plur.	1	अचोरयाम	अचोरयामहि	अचोर्यामहि
	2	अचोरयत	अचोरयध्वम्	अचोर्यध्वम्
	3	अचोरयन्	अचोरयन्त	अचोर्यन्त

Periphrastic Perfect.

		Parasmai.	Par. or Âtm.	
Sing.	1	चोरयांचकार or °चकर	चोरयामास	चोरयांबभूव
	2	चोरयांचकर्थ	चोरयामासिथ	चोरयांबभूविथ
	3	चोरयांचकार	चोरयामास	चोरयांबभूव
Dual.	1	चोरयांचकृव	चोरयामासिव	चोरयांबभूविव
	2	चोरयांचक्रथुः	चोरयामासथुः	चोरयांबभूवथुः
	3	चोरयांचक्रतुः	चोरयामासतुः	चोरयांबभूवतुः
Plur.	1	चोरयांचकृम	चोरयामासिम	चोरयांबभूविम
	2	चोरयांचक्र	चोरयामास	चोरयांबभूव
	3	चोरयांचक्रुः	चोरयामासुः	चोरयांबभूवुः

Periphrastic Perfect (continued).

		Âtm. or Pass.	Passive.	
Sing.	1	चोरयांचक्रे	चोरयामासे	चोरयांबभूवे
	2	चोरयांचकृषे	चोरयामासिषे	चोरयांबभूविषे
	3	चोरयांचक्रे	चोरयामासे	चोरयांबभूवे
Dual.	1	चोरयांचकृवहे	चोरयामासिवहे	चोरयांबभूविवहे
	2	चोरयांचक्राथे	चोरयामासाथे	चोरयांबभूवाथे
	3	चोरयांचक्राते	चोरयामासाते	चोरयांबभूवाते
Plur.	1	चोरयांचकृमहे	चोरयामासिमहे	चोरयांबभूविमहे
	2	चोरयांचकृढ्वे	चोरयामासिध्वे	चोरयांबभूविध्वे or °ढ्वे
	3	चोरयांचक्रिरे	चोरयामासिरे	चोरयांबभूविरे

Aorist.

		Parasmai.	Âtmane.	Passive.	
Sing.	1	अचूचुरम्	अचूचुरे	अचोरयिषि or	अचोरिषि
	2	अचूचुरः	अचूचुरथाः	अचोरयिष्ठाः	अचोरिष्ठाः
	3	अचूचुरत्	अचूचुरत	अचोरि	
Dual.	1	अचूचुराव	अचूचुरावहि	अचोरयिष्वहि	अचोरिष्वहि
	2	अचूचुरतम्	अचूचुरेथाम्	अचोरयिषाथाम्	अचोरिषाथाम्
	3	अचूचुरताम्	अचूचुरेताम्	अचोरयिषाताम्	अचोरिषाताम्
Plur.	1	अचूचुराम	अचूचुरामहि	अचोरयिष्महि	अचोरिष्महि
	2	अचूचुरत	अचूचुरध्वम्	अचोरयिध्वम् or °ढ्वम्	अचोरिध्वम् or °ढ्वम्
	3	अचूचुरन्	अचूचुरन्त	अचोरयिषत	अचोरिषत

Simple Future.

		Parasmai.	Âtm. or Pass.	Passive.
Sing.	1	चोरयिष्यामि	चोरयिष्ये	चोरिष्ये
	2	चोरयिष्यसि	चोरयिष्यसे	चोरिष्यसे
	3	चोरयिष्यति	चोरयिष्यते	चोरिष्यते
Dual.	1	चोरयिष्यावः	चोरयिष्यावहे	चोरिष्यावहे
	2	चोरयिष्यथः	चोरयिष्येथे	चोरिष्येथे
	3	चोरयिष्यतः	चोरयिष्येते	चोरिष्येते
Plur.	1	चोरयिष्यामः	चोरयिष्यामहे	चोरिष्यामहे
	2	चोरयिष्यथ	चोरयिष्यध्वे	चोरिष्यध्वे
	3	चोरयिष्यन्ति	चोरयिष्यन्ते	चोरिष्यन्ते

Periphrastic Future.

		Parasmai.	Âtm. or Pass.	Passive.
Sing.	1	चोरयितास्मि	चोरयिताहे	चोरिताहे
	2	चोरयितासि	चोरयितासे	चोरितासे
	3	चोरयिता	चोरयिता	चोरिता
Dual.	1	चोरयितास्वः	चोरयितास्वहे	चोरितास्वहे
	2	चोरयितास्थः	चोरयितासाथे	चोरितासाथे
	3	चोरयितारौ	चोरयितारौ	चोरितारौ
Plur.	1	चोरयितास्मः	चोरयितास्महे	चोरितास्महे
	2	चोरयितास्थ	चोरयिताध्वे	चोरिताध्वे
	3	चोरयितारः	चोरयितारः	चोरितारः

Conditional.

		Parasmai.	Âtm. or Pass.	Passive.
Sing.	1	अचोरयिष्यम्	अचोरयिष्ये	अचोरिष्ये
	2	अचोरयिष्यः	अचोरयिष्यथाः	अचोरिष्यथाः
	3	अचोरयिष्यत्	अचोरयिष्यत	अचोरिष्यत

Dual.	1	अचोरयिष्याव	अचोरयिष्यावहि	अचोरिष्यावहि
	2	अचोरयिष्यतम्	अचोरयिष्येथाम्	अचोरिष्येथाम्
	3	अचोरयिष्यताम्	अचोरयिष्येताम्	अचोरिष्येताम्
Plur.	1	अचोरयिष्याम	अचोरयिष्यामहि	अचोरिष्यामहि
	2	अचोरयिष्यत	अचोरयिष्यध्वम्	अचोरिष्यध्वम्
	3	अचोरयिष्यन्	अचोरयिष्यन्त	अचोरिष्यन्त

Benedictive.

		Parasmai.	Âtm. or Pass.	Passive.
Sing.	1	चोर्यासम्	चोरयिषीय	चोरिषीय
	2	चोर्याः	चोरयिषीष्ठाः	चोरिषीष्ठाः
	3	चोर्यात्	चोरयिषीष्ट	चोरिषीष्ट
Dual.	1	चोर्यास्व	चोरयिषीवहि	चोरिषीवहि
	2	चोर्यास्तम्	चोरयिषीयास्थाम्	चोरिषीयास्थाम्
	3	चोर्यास्ताम्	चोरयिषीयास्ताम्	चोरिषीयास्ताम्
Plur.	1	चोर्यास्म	चोरयिषीमहि	चोरिषीमहि
	2	चोर्यास्त	चोरयिषीध्वम् or °ढ्वम्	चोरिषीध्वम् or °ढ्वम्
	3	चोर्यासुः	चोरयिषीरन्	चोरिषीरन्

B.—The Causal.

§ 424. A causal form, conjugated in all the tenses and moods of the three voices, may be derived from any root of the ten classes. It conveys the notion that a person or thing causes or makes or orders another person or thing to perform the action or to undergo the state denoted by the root. *E. g.*

Rt.		Pres. Ind. Par.	Pres. Ind. Caus. Par.
बुध्	'to know';	बोधति 'he knows';	बोधयति 'he causes to know'.
द्विष्	'to hate';	द्वेष्टि 'he hates';	द्वेषयति 'he causes to hate'.
भू	'to be';	भवति 'he is';	भावयति 'he causes to be'.
पत्	'to fall';	पतति 'he falls';	पातयति 'he causes to fall, he fells'.

§ 425. The conjugation of the Causal agrees almost entirely with the conjugation of the roots of the 10th (*churâdi*) class; it differs from it main ly

in this, that causal forms are derivative both in form and in meaning, and that they may be formed of all roots. The Causal of roots of the 10th (*churâdi*) class generally does not differ from the simple verb; *e. g.*

rt. चुर् 'to steal'; Pres. Ind. Par. चोरयति 'he steals'; Pres. Ind. Caus. Par. चोरयति 'he causes to steal'.

§ 426. To express the notion of causality a **causal base** is derived from the root; to this base the terminations of the tenses and moods are attached in the same manner in which they are attached to the derivative base of a root of the 10th (*churâdi*) class; *e. g.*

rt. बुध्; Causal Base बोधि; Pres. Ind. Caus. Par. बोधयति; Imperf. अबोधयत्; Perf. बोधयांचकार, &c.

(a)—Formation of the Causal Base.

§ 427. The Causal base is formed like the derivative base of a root of the 10th (*churâdi*) class (§ 405, 1 and 2); *e. g.*

1. Rt. भाष् 'to speak'; Caus. B. भाषि 'to cause to speak';—rt. जीव् 'to live'; Caus. B. जीवि 'to cause to live';—rt. बन्ध् 'to bind'; Caus. B. बन्धि to cause to bind'.

2. (*a*) Rt. भिद् 'to split'; Caus. B. भेदि 'to cause to spilt';—rt. बुध् 'to know'; Caus. B. बोधि 'to cause to know';—rt. वृध् 'to grow'; Caus. B. वर्धि 'to cause to grow';—rt. क्लृप् to be fit'; Caus. B. कल्पि 'to make fit'.

(*b*) Rt. हि 'to send'; Caus. B. हायि 'to cause to send';—rt. नी 'to lead'; Caus. B. नायि 'to cause to lead';—rt. स्तु 'to praise'; Caus. B. स्तावि 'to cause to praise';—rt. लू 'to cut'; Caus. B. लावि 'to cause to cut';—rt. कृ 'to do', or rt. कॄ 'to scatter'; Caus. B. कारि 'to cause to do', or 'to cause to scatter'.

(*c*) Rt. पत् 'to fall'; Caus. B. पाति 'to cause to fall'.

(*d*) Rt. स्तृह् 'to strike'; Caus. B. स्तर्हि to cause to strike'.

§ 428. Exceptions to § 405, 2, (*b*): Guṇa is substituted, instead of Vṛiddhi, for the final vowel of जॄ cl. 4, 'to grow old', and of स्मृ in the sense of 'to regret, to remember with tenderness'; Causal base जरि 'to cause to grow old', स्मरि 'to cause to regret'. But स्मृ 'to remember', regularly स्मारि.

§ 429. Exceptions to § 405, 2, (*c*): The following are the most common roots which do not lengthen their penultimate अ in the Causal:

(*a*) घट् 'to strive'; Caus. B. घटि 'to cause to strive'.

rt. चल्, when it means 'to shake or tremble'; Caus. B. चलि; otherwise चालि.

rt. जन् 'to be born'; Caus. B. जनि 'to beget, to bring forth'.

rt. ज्वर् 'to be diseased, as with fever'; Caus. B. ज्वरि.

rt. त्वर् 'to hurry'; Caus. B. त्वरि.

rt. ध्वन्, when it means 'to sound'; Caus. B. ध्वनि 'to cause to sound, to ring (a bell)'; but ध्वानि 'to articulate indistinctly'.

rt. नट्, when it means 'to dance'; Caus. B. नटि; but when it means 'to act', Caus. B. नाटि.

rt. प्रथ् 'to be famous'; Caus. B. प्रथि.

rt. मद्, when it means 'to rejoice'; Caus. B. मदि; otherwise मादि.

rt. म्रद् 'to rub'; Caus. B. म्रदि.

rt. व्यथ् 'to suffer pain'; Caus. B. व्यथि.

rt. ज्वल् 'to shine', when a preposition is prefixed to it, forms ज्वलि; otherwise it forms optionally ज्वलि or ज्वालि.

(*b*) Roots ending in अम् (except those mentioned under *c* below); *e.g.* rt. गम् 'to go', Caus. B. गमि 'to cause to go'; rt. क्रम् 'to stride', Caus. B. क्रमि 'to cause to stride'.

(*c*) The roots अम् 'to go' &c., कम् 'to love', and चम् 'to eat' &c., follow the general rule; Caus. bases आमि, कामि, and चामि. The roots नम् 'to bend' and वम् 'to vomit', when a preposition is prefixed to them, form नमि, वमि; otherwise they form optionally नमि or नामि, वमि or वामि. The rt. यम्, when meaning 'to eat', forms in the Causal यमि; otherwise it forms यामि. The rt. शम् in the sense of 'to see', forms in the Causal शामि; in other senses it forms शमि.

(*d*) Exceptions to the above rules are found in the works of the best writers.

§ 430. (*a*) Most roots ending in आ (ए, ऐ or ओ, § 297 *b*), and the roots मि 'to throw', मी 'to destroy', दी 'to perish', the final of which is changed to आ (note on § 403, 11), insert the consonant प् between their final आ and the vowel इ of the causal base; *e. g.*

rt. दा 'to give'; Caus. B. दापि 'to cause to give'.
rt. धे 'to suck'; Caus. B. धापि 'to cause to suck'.
rt. गै 'to sing'; Caus. B. गापि 'to cause to sing'.
rt. दो 'to cut'; Caus. B. दापि 'to cause to cut'.
rt. मि 'to throw'; Caus. B. मापि 'to cause to throw'.

(*b*) The roots पा 'to drink', वे 'to weave', व्ये 'to cover', ह्वे 'to call', सै 'to waste', छो 'to cut', शो 'to sharpen', and सो 'to finish' insert the consonant य्; *e.g.*

rt. पा 'to drink'; Caus B. पायि 'to cause to drink'.
rt. ह्वे 'to call'; Caus B. ह्वायि 'to cause to call'.
rt. छो 'to cut'; Caus B. छायि 'to cause to cut'.

(*c*) Some roots shorten their आ before they insert प्:

rt. क्षै to waste away'; Caus. B. क्षपि.

rt. श्रा or श्रै 'to cook'; Caus. B. श्रपि.

rt. ज्ञा forms ज्ञपि in the sense of 'to cause to see, to exhibit; to slay; to gratify'; but ज्ञापि 'to cause to know'; &c.

rt. ग्ला or ग्लै 'to be languid' and rt. स्ना 'to bathe' optionally form ग्लापि or ग्लपि, and स्नापि or स्नपि; but when a preposition is prefixed to them, only ग्लापि and स्नापि.

§ 431. The following roots form their Causal Base irregularly:

1. इ 'to go' forms its Caus. B. from गम्, गमि; *e.g.* 3 Sing. Pres. Ind. Caus. Par. गमयति 'he causes to go'; but when it means 'to understand', it forms regularly आयि (*e.g.* Caus. of इ with प्रति, प्रत्याययति 'he causes to understand'); and when with अधि it means 'to read', it forms आपि (*e.g.* अध्यापयति 'he causes to read or study, he teaches').

Root.		Caus. Base.		3 Sing. Pres. Ind. Caus.	
2. ऋ	'to go';	अर्पि;	Par.	अर्पयति	'he causes to go, he moves'.
3. क्नूय्	'to be wet' &c.;	क्नोपि;	„	क्नोपयति	'he makes wet', &c.
4. क्री	'to buy';	क्रापि;	„	क्रापयति	'he causes to buy'.
5. क्ष्माय्	'to tremble';	क्ष्मापि;	„	क्ष्मापयति	'he causes to tremble'.
6. गुह्	'to hide';	गूहि;	„	गूहयति	'he causes to hide'.
7. चि cl. 5.	'to gather';	चायि or चापि;		चाययति चापयति	'he causes to gather'.
cl. 10.	„ „ ;	चयि or चपि;	„	चययति चपयति	„ „ „ „
8. जागृ	'to wake';	जागरि;	„	जागरयति	'he rouses'.
9. जि	'to conquer';	जापि;	„	जापयति	'he causes to conquer'.
10. दरिद्रा	'to be poor';	दरिद्रि;	„	दरिद्रयति	'he makes poor'.
11. दुष्	'to sin';	दूषि;	„	दूषयति	'he causes to sin'; in the

sense of 'to make depraved' it forms optionally दूषि or दोषि (दूषयति or दोषयति).

Root.		Caus. Base.		3 Sing. Pres. Ind. Caus.	
12. धू	'to shake';	धूनि;	Par.	धूनयति	'he causes to shake'.
13. पा	'to protect';	पालि;	„	पालयति	'he protects'.
14. प्री	'to delight';	प्रीणि;	„	प्रीणयति	'he causes to delight'.
15. भी	'to fear';	भायि;	„	भाययति	'he frightens with'.
		भापि;	Âtm.	भापयते	'he inspires fear'.
		भीषि;	„	भीषयते	'he inspires fear'.
16. भ्रज्ज्	'to fry';	भ्रज्जि;	Par.	भ्रज्जयति	'he causes to fry'.
		भर्जि;	„	भर्जयति	'he causes to fry'.
17. मृज्	'to wipe';	मार्जि;	„	मार्जयति	'he causes to wipe'.
18. रञ्ज्	'to colour';	रञ्जि	„	रञ्जयति	'he colours'; but in the

sense of 'to hunt deer' it forms रजि, रजयति.

Root.		Caus. Base.		3 Sing. Pres. Ind. Caus.	
19. रध्	'to perish';	रन्धि;	Par.	रन्धयति	'he subdues'.
20. रभ्	'to desire';	रम्भि;	„	रम्भयति	'he makes desirous'.
21. री	'to go' &c.;	रेपि;	„	रेपयति	'he causes to go'.
22. रुह्	'to grow';	रोहि or	„	रोहयति	'he causes to grow'.
		रोपि;	„	रोपयति	'he causes to grow'.
23. लभ्	'to obtain';	लम्भि;	„	लम्भयति	'he causes to obtain'.
24. ली	'to attain';	लायि or	„	लाययति	used in various senses, for which see the Dictionary.
		लीनि or	„	लीनयति	
		लापि or	„	लापयति	
		लालि;	„	लालयति	
25. वा	'to blow';	वापि;	„	वापयति	'he causes to blow' &c.
		वाजि;	„	वाजयति	'he shakes.'
26. वी	'to conceive';	वायि or	„	वाययति	'he causes to conceive';
		वापि;	„	वापयति	'he causes to conceive';

in other senses it forms regularly only वायि, वाययति.

Root.		Caus. Base.		3 Sing. Pres. Ind. Caus.	
27. व्ली	'to select';	व्लेपि;	Par.	व्लेपयति	'he causes to select'.
28. शद्	'to fall';	शाति;	„	शातयति	'he causes to fall'.
		शादि;	„	शादयति	'he causes to go'.
29. सिध्	'to be accomplished' &c.;	साधि;	„	साधयति	'he accomplishes, he prepares'.
		सेधि;	„	सेधयति	'he makes perfect' (only used of sacred things).

	Root.	Caus. Base.		3 Sing. Pres. Ind. Caus.	
30.	स्फाय् 'to swell';	स्फावि;	Par.	स्फावयति	'he causes to swell'.
31.	स्फुर् 'to shine';	स्फोरि or	"	स्फोरयति	'he causes to shine'.
		स्फारि;	"	स्फारयति	
32.	स्मि 'to smile';	स्मायि;	"	स्माययति	'he causes a smile by'.
		स्मापि;	Âtm.	स्मापयते	'he astonishes'.
33.	हन् 'to strike';	घाति;	Par.	घातयति	'he causes to strike'.
34.	ह्री 'to be ashamed';	ह्रेपि;	"	ह्रेपयति	'he makes ashamed'.

(b)—*Conjugation of the Causal Base.*

§ 432. The Causal Base is conjugated like the Derivative Base of a root of the 10 (*churâdi*) class in all the tenses and moods of the Parasmaipada, Âtmanepada, and Passive; *e. g.* rt. कृ 'to do', Caus. B. कारि; Pres. Ind. Par. कारयति 'he causes (a person) to do (something for somebody else)'; Âtm. कारयते 'he causes (a person) to do (something for himself)'; Pass. कार्यते 'he is made to do'.

§ 433. *Paradigm:* The 3 Sing. of all the tenses and moods in Par., Âtm., and Pass., of the Causal of rt. बुध् 'to know', Causal Base बोधि.

	Parasmai.	Âtmane.	Passive.
Pres. Ind.	बोधयति	बोधयते	बोध्यते
Pres. Pot.	बोधयेत्	बोधयेत	बोध्येत
Pres. Imp.	बोधयतु or °यतात्	बोधयताम्	बोध्यताम्
Imperf.	अबोधयत्	अबोधयत	अबोध्यत

	Par.	Par. or Âtm.	Âtm. or Pass.	Pass.
Per. Perf.	बोधयांचकार	बोधयामास, बोधयांबभूव	बोधयांचक्रे	बोधयामासे, बोधयांबभूवे

	Par.	Âtm.	Pass.
Aor. 1 Sing.	अबूबुधम्	अबूबुधे	अबोधयिषि or अबोधिषि
" 3 Sing.	अबूबुधत्	अबूबुधत	अबोधि

	Parasmai.	Âtm. or Pass.	Passive.
Simple Fut.	बोधयिष्यति	बोधयिष्यते	बोधिष्यते
Periph. Fut.	बोधयिता	बोधयिता	बोधिता
Condit.	अबोधयिष्यत्	अबोधयिष्यत	अबोधिष्यत
Bened.	बोध्यात्	बोधयिषीष्ट	बोधिषीष्ट

(c)—Further Illustrations of the Rules concerning the Formation of the Aorist (§ 414), and some additional Rules.

§ 434. (*a*) Examples of § 415 (*a*):

rt. पत्; Caus. B. पाति; Aor. Par. अपीपतत्.
rt. नी; „ „ नायि; „ „ अनीनयत्.
rt. लू; „ „ लावि; „ „ अलीलवत्.
rt. कृ; „ „ कारि; „ „ अचीकरत्.
rt. भिद्; „ „ भेदि; „ „ अबीभिदत्.
rt. तुद्; „ „ तोदि; „ „ अतूतुदत्.

(*b*) The penultimate vowel of जीव् 'to live', दीप् 'to shine', पीड् 'to press', भाष् 'to speak', भास् 'to shine', भ्राज् 'to shine', मील् 'to close', कण्, 'to sigh', रण् 'to sound', भण् 'to speak', लुप् 'to break' and some other roots may optionally follow (*a*), or remain unchanged; *e. g.*

rt. जीव्; Caus. B. जीवि; Aor. Par. अजीजिवत् or अजिजीवत्.
rt. भाष्; „ „ भाषि; „ „ अबीभषत् or अबभाषत्.
rt. भ्राज्; „ „ भ्राजि; „ „ अबिभ्रजत् or अबभ्राजत्.
rt. भण्; „ „ भाणि; „ „ अबीभणत् or अबभाणत्.
rt. लुप्; „ „ लोपि; „ „ अलूलुपत् or अलुलोपत्.

(*c*) The penultimate vowel of शास् 'to command', बाध् 'to hurt', याच् 'to ask,' ढौक् 'to approach' and some other roots must remain unchanged; *e. g.*

rt. शास्; Caus. B. शासि; Aor. Par. अशशासत्.
rt. ढौक्; „ „ ढौकि; „ „ अडुढौकत्.

(*d*) Examples of § 415 (*d*):

rt. कृत्; Caus. B. कर्ति; Aor. Par. अचकर्तत् or अचीकृतत्.
rt. स्तृह्; „ „ स्तर्हि; „ „ अतिस्तर्हत् or अतिस्तृहत्.
rt. मृज्; „ „ मार्जि; „ „ अममार्जत् or अमीमृजत्.
rt. क्लृप्; „ „ कल्पि; „ „ अचकल्पत् or अचीक्लृपत्.

§ 435. (*a*) Examples of § 416 (*a*):

rt. भिद्; Caus. B. भेदि; Aor. Par. अबीभिदत्.
rt. तुद्; „ „ तोदि; „ „ अतूतुदत्.

(*b*) Examples of § 416 (*b*):

rt. पठ्; Caus. B. पाठि; Aor. Par. अपीपठत्.
rt. नी; „ „ नायि; „ „ अनीनयत्.

rt. कॄ; Caus. B. कारि; Aor. Par. अचीकरत्.
rt. त्यज्; „ „ त्याजि; „ „ अतित्यजत्.

(*c*) The roots जु 'to hasten', पू 'to purify', भू 'to be', मू 'to bind', यु 'to bind' &c., रु 'to sound', and लू 'to cut' take regularly the vowel इ in the reduplicative syllable; *e. g.*

rt. भू; Caus. B. भावि; Aor. Par. अबीभवत्.

The roots च्यु 'to move', द्रु 'to run', प्रु 'to go', प्लु 'to swim', श्रु 'to hear', and स्रु 'to flow' take in the reduplicative syllable optionally इ or उ; *e.g.*

rt. च्यु; Caus. B., च्यावि; Aor. Par. अचिच्यवत् or अचुच्यवत्.

Other roots in उ or ऊ take in the reduplicative syllable ऊ if the root begins with one consonant, and उ, if it begins with more consonants; *e. g.*

rt. दु; Caus. B. दावि; Aor. Par. अदूदवत्.
rt. द्यु; „ „ द्यावि; „ „ अदुद्यवत्.

(*d*) The vowel अ of the reduplicative syllable of त्वर् 'to hurry', दॄ 'to burst', प्रथ् 'to be famous', म्रद् 'to rub', स्तॄ 'to spread', स्पश् 'to restrain', and स्मृ 'to remember' remains unchanged; *e.g.*

rt. त्वर्; Caus. B. त्वरि; Aor. Par. अतत्वरत्.
rt. स्तॄ; „ „ स्तारि; „ „ अतस्तरत्.

§ 436. (*a*) Examples of § 417 (*a*):

rt. अट्; Caus. B. आटि; Aor. Par. आटिटत्.
rt. अश्; „ „ आशि; „ „ आशिशत्.
rt. इष्; „ „ एषि; „ „ ऐषिषत्.
rt. ईक्ष्; „ „ ईक्षि; „ „ ऐचिक्षत्.

(*b*) Examples of § 417 (*b*):

rt. उन्द्; Caus. B. उन्दि; Aor. Par. औन्दिदत्.
rt. अञ्ज्; „ „ अञ्जि; „ „ आञ्जिजत्.
rt. अर्च्; „ „ अर्चि; „ „ आर्चिचत्.
rt. उब्ज् (for उद्ज्); „ उब्जि; „ „ औब्जिजत्.
rt. ऋ; „ „ अर्पि; „ „ आर्पिपत्.

§ 437. Alphabetical list of roots, the Reduplicated Aor. of the Causal of which is formed irregularly:

1. rt. इ with prep. अधि 'to read', Caus. B. अध्यापि; Aor. Par. अध्यापिपत् or अध्यजीगपत् (compare § 403, 3).

2. rt. ईर्ष्य् 'to envy'; Caus. B. ईर्ष्यि; Aor. ऐर्षिष्यत् or ऐर्ष्यियत्.
3. rt. ऊर्णु 'to cover'; „ „ ऊर्णावि; „ और्णूनवत्.
4. rt. घ्रा 'to smell'; „ „ घ्रापि; „ अजिघ्रपत् or अजिघ्रिपत्.
5. rt. चेष्ट् 'to stir'; „ „ चेष्टि; „ अचिचेष्टत् or अचचेष्टत्.
6. rt. द्युत् 'to shine'; „ „ द्योति; „ अदिद्युतत्.
7. rt. पा 'to drink'; „ „ पायि; „ अपीप्यत्.
8. rt. वेष्ट् 'to surround'; „ „ वेष्टि; „ अविवेष्टत् or अववेष्टत्.
9. rt. श्वि 'to grow'; „ „ श्वायि; „ अशिश्वयत् or अशूशवत्.
10. rt. स्था 'to stand'; „ „ स्थापि; „ अतिष्ठिपत्.
11. rt. स्फुर् 'to shine'; „ „ { स्फोरि or „ अपुस्फुरत्. / स्फारि; „ अपुस्फरत्. }
12. rt. स्वप् 'to sleep'; „ „ स्वापि; „ असूषुपत्.
13. rt. ह्वे 'to call'; „ „ ह्वायि „ अजूहवत् or अजुहावत्.

§ 438. *The 3 Sing. Aor. Passive :*

(*a*) Examples of § 420 (*a*):

rt. भिद् Caus. B. भेदि; 3. Sing. Aor. Pass. अभेदि.
rt. बुध्; „ „ बोधि; „ „ „ „ अबोधि.
rt. दा; „ „ दापि; „ „ „ „ अदापि.

(*b*) The vowel अ of roots which retain this vowel unchanged in the Causal base (§ 429) while according to the general rule they ought to lengthen it, and the (short) अ of the Causal bases of the roots enumerated in § 430 (*c*), is optionally lengthened in the 3 Sing. of the Aor. Pass. of the Causal; *e. g.*

rt. घट्; Caus. B. घटि; 3. Sing. Aor. Pass. अघटि or अघाटि.
rt. श्रा; „ „ श्रपि; „ „ „ „ अश्रपि or अश्रापि.

2.—THE DESIDERATIVE.

§ 439. A desiderative form, which likewise is conjugated in all the tenses and moods of the three voices, may be derived from any primitive root of the first nine classes, from the derivative base of any root of the 10th (*churâdi*) class, and from any causal base. It conveys the notion that a person or thing wishes or is about to perform the action or to undergo the state expressed by the root or the derivative base. *E.g.*

Rt.	Pres. Ind. Par.	Pres. Ind. Des. Par.
कृ 'to do';	करोति 'he does';	चिकीर्षति 'he wishes to do'.
भू 'to be';	भवति 'he is';	बुभूषति 'he wishes to be'.
बुध् 'to know';	बोधति 'he knows';	बुबोधिषति 'he wishes to know'.
गम् 'to go';	गच्छति 'he goes';	जिगमिषति 'he wishes to go'.
पत् 'to fall';	पतति 'he falls';	पिपतिषति 'he is about to fall'.

Deriv. B. चोरि (of rt. चुर् cl. 10) 'to steal';
Pres. Ind. Par. चोरयति 'he steals';
Pres. Ind. Des. Par. चुचोरयिषति 'he wishes to steal'.

Caus. B. बोधि (from rt. बुध्) 'to cause to know';
Pres. Ind. Caus. Par. बोधयति 'he causes to know';
Pres. Ind. Des. Par. of Caus. बुबोधयिषति 'he wishes to cause to know'.

§ 440. In order to impart to a root or verbal base the peculiar sense of wishing, desiring &c., which is denoted by the Desiderative, a **desiderative base** has to be derived from it, to which base the terminations of the tenses and moods are attached according to certain rules which will be given below; *e.g.* rt. भू; Desid. Base बुभूष, Pres. Ind. Des. Par. बुभूषति; Impf. अबुभूषत्; Perf. बुभूषांचकार, &c.

(a)—Formation of the Desiderative Base.

§ 441. The Desiderative Base is formed by adding to the root or base the syllable स (changeable to ष by § 59), and by at the same time reduplicating the root or base; *e.g.*

rt. भिद् 'to split'; Desid. B. बिभित्स 'to wish to split'.
rt. भुज् 'to enjoy'; „ „ बुभुक्ष 'to wish to enjoy'.
rt. भू 'to be'; „ „ बुभूष 'to wish to be'.

Caus. B. बोधि 'to cause to know'; Desid. B. बुबोधयिष 'to wish to cause to know'.

442. In the application of the preceding general rule it is necessary to observe the following special rules, which will show, (1) when the intermediate vowel इ must or may be inserted before the syllable स (or ष); (2) what changes the letters of the root or base undergo; and (3) how the general rules of reduplication (§ 230) are modified in the formation of the desiderative base.

1.—Addition to the root or base of the syllable स *(or* ष *).*

§ 443. The syllable स is added **without** the intermediate इ—

(*a*) To *aniṭ* roots (§ 298, *a*), and to all roots ending in उ or ऊ, except those to which any of the following special rules apply; *e. g.*

rt. पा 'to drink'; Desid. B. पिपास 'to wish to drink, to thirst'.
rt. नी 'to lead'; „ „ निनीष 'to wish to lead'.
rt. पच् 'to cook'; „ „ पिपक्ष 'to wish to cook'.

rt. नु 'to praise'; Desid. B. नुनूष 'to wish to praise'.
rt. लू 'to cut'; „ „ लुलूष 'to wish to cut'.

(b) To the roots गुह् 'to hide' and ग्रह् 'to seize'; (Desid. Bases: जुघुक्ष and जिघृक्ष).

(c) To the five roots क्लृप् 'to be fit', वृत् 'to be', वृध् 'to grow', शृध्, and स्यन्द् 'to drop', in parasmai. In Âtmanepada the first 4 roots must insert इ, and स्यन्द् may do so optionally. *E. g.*

rt. वृत्;	Desid.	B. in	Par.	विवृत्स;	Pres.	Ind.	विवृत्सति;
	„	„	Âtm.	विवर्तिष;	„	„	विवर्तिषते.
rt. स्यन्द्;	„	„	Par.	सिस्यन्त्स;	„	„	सिस्यन्त्सति;
	„	„	Âtm.	सिस्यन्त्स or	„	„	सिस्यन्त्सते or
				सिस्यन्दिष;	„	„	सिस्यन्दिषते.

§ 444. The syllable स may be added with or without the intermediate इ—

(a) To all optionally-*anit* roots (§ 298, *b*), except अञ्ज्, अश् (§ 445), गुह्, and except स्यन्द् in Parasmai. (§ 443); *e. g.*

rt. व्रश्च् 'to tear'; Desid. B. विव्रश्चिष or विव्रक्ष 'to wish to tear'.
rt. तृप् 'to enjoy'; „ „ तितर्पिष or तितृप्स 'to wish to enjoy'.

(b) To the root वृ and to all roots ending in ॠ, except कॄ and गॄ (§ 445); the intermediate इ may optionally be lengthened after these roots *e. g.*

rt. वृ 'to choose'; Desid. B. विवरिष or विवरीष or वुवूर्ष 'to wish to choose'.
rt. तॄ 'to cross'; „ „ तितरिष or तितरीष or तितीर्ष 'to wish to cross'.

(c) The roots ending in इव्; when स is added without इ, the final इव् of these roots is changed to यू; *e.g.*

rt. दिव् 'to play'; Desid. B. दिदेविष or दुद्यूष 'to wish to play'.

(d) To ऊर्णु 'to cover', ऋध् 'to prosper', कृत् 'to cut', चृत् to kill', छृद् 'to play', ज्ञपि (deriv. B. of rt. ज्ञप् cl. 10, and optional causal B. of rt. ज्ञा), तन् 'to stretch', तृद् 'to kill', दम्भ् 'to deceive', दरिद्रा 'to be poor', नृत् 'to dance', पत् 'to fall', भृ 'to bear', भ्रज्ज् 'to fry', यु 'to join', श्रि 'to go', सन् 'to obtain'; *e.g.*

rt. कृत् 'to cut'; Desid. B. चिकर्तिष or चिकृत्स 'to wish to cut'.
rt. श्रि 'to go'; „ „ शिश्रयिष or शिश्रीष 'to wish to go'.

(e) स is added with इ in Parasmai., but without इ in Âtmane., to the roots क्रम् 'to stride', गम् 'to go', and स्नु 'to flow'; *e. g.*

rt. क्रम्; Desid. B. in Par. चिक्रमिष; Pres. Ind. चिक्रमिषति;
" " in Âtm. चिक्रंस; " " चिक्रंसते.

§ 445. The syllable स is added with the intermediate इ—

To the roots अञ्ज् 'to anoint', अश् 'to pervade', ऋ 'to go', कॄ 'to scatter', गॄ 'to devour', दृ 'to respect', धृ 'to hold', पू (cl. 1) 'to purify', प्रछ् 'to ask', स्मि 'to smile', to all roots which do not fall under §§ 443 and 444, and to all derivative bases of roots of the 10th (*churádi*) class and all causal bases (except ज्ञपि); *e. g.*

rt. कॄ; Desid. B. चिकरिष.
rt. स्मि; " " सिस्मयिष.
rt. क्रीड्; " " चिक्रीडिष 'to wish to play'.

Note: The intermediate इ is not lengthened in the Desid. B. of कॄ and गॄ.

2.—*Changes of the root or base before* स (*or* ष).

§ 446. Vowels of roots and bases undergo the following changes before the syllable (स or ष):

(*a*) Final इ and उ are lengthened, and final ऋ and ॠ are changed to ईर् or, after labials, to ऊर्, when the syllable स is added without intermediate इ; *e. g.*

rt. जि 'to conquer'; Desid. B. जिगीष 'to wish to conquer'.
rt. द्रु 'to run'; " " दुद्रूष 'to wish to run'.
rt. कृ 'to do'; " " चिकीर्ष 'to wish to do'.
rt. तॄ 'to cross'; " " तितीर्ष 'to wish to cross'.
rt. मृ 'to die'; " " मुमूर्ष 'to be about to die'.
rt. पॄ 'to fill'; " " पुपूर्ष 'to wish to fill'.

(*b*) Final इ, ई, उ, ऊ, ऋ, and ॠ are guṇated, when the syllable स is added to the root or base with the intermediate इ; *e.g.*

rt. स्मि 'to smile'; Desid D. सिस्मयिष 'to wish to smile'.
rt. यु 'to join'; " " यियविष 'to wish to join'.
rt. पू (cl. 1) 'to purify'; " " पिपविष 'to wish to purify'.
rt. दृ 'to respect'; " " दिदरिष 'to wish to respect'.
rt. तॄ 'to cross'; " " तितरिष or तितरीष 'to wish to cross'.
Caus. B. बोधि 'to cause to know'; बुबोधयिष 'to wish to cause to know'.

(*c*) Penultimate (prosodially short) इ, उ, ऋ, and ऌ are guṇated when स is added to the root with the intermediate इ; *e. g.*

rt. इष् 'to wish';	Desid B.	एषिषिष	'to desire to wish'.
rt. वृत् 'to be';	„ „	विवर्तिष	'to wish to be'.
rt. क्लृप् 'to be fit';	„ „	चिकल्पिष	'to wish to be fit'.
rt. दिव् 'to play';	„ „	दिदेविष	'to wish to play'.

The same vowels remain unchanged when स is added to the root without इ (Desid. B. विवृत्स, चिक्लृप्स, &c.). Observe § 444, *c* (Desid. B. दुद्यूष).

(*d*) The substitution of Guṇa for penultimate इ or उ, taught under (*c*) is *optional*, in the case of roots beginning with consonants and ending with any consonant except व्; *e. g.*

rt. द्युत् 'to shine'; Desid. B. दिद्युतिष or दिद्योतिष 'to wish to shine'.
rt. क्लिद् 'to be moist'; „ „ चिक्लिदिष or चिक्लेदिष 'to wish to be moist'.

The same vowels remain unchanged when स is added without इ (Desid. B. चिक्लित्स).

Exception: The penultimate vowel of विद् 'to know', मुष् 'to steal', and रुद् 'to weep' remains unchanged: Desid. B. विविदिष, मुमुषिष, रुरुदिष.

§ 447. (*a*) Radical vowels of roots which do not fall under any of the rules given in the preceding paragraph remain unchanged (final ए, ऐ, and ओ being आ by § 297, *b*); *e. g.*

rt. पच् 'to cook';	Desid. B.	पिपक्ष	'to wish to cook'.
rt. पठ् 'to read';	„ „	पिपठिष	'to wish to read'.
rt. जीव् 'to live';	„ „	जिजीविष	'to wish to live'.
rt. घ्रा 'to smell';	„ „	जिघ्रास	'to wish to smell'.
rt. गै 'to sing';	„ „	जिगास	'to wish to sing'.
rt. दी 'to perish';	„ „	दिदीष	'to wish to perish'.

(*b*) Final radical consonants combine with the स् of the syllable स according to the rules in § 309 ff.

3.—*Special rules of reduplication.*

§ 448. Roots or bases beginning with consonants, after they have undergone the changes required by the preceding paragraphs, are reduplicated according to the general rules laid down in §§ 230 and 231; afterwards इ is substituted for the vowel अ of the reduplicative syllable. *E. g.*

rt. पठ्;	by § 445 & 447	पठिष;	by § 231, *c*	पपठिष;	Des. B. पिपठिष.
rt. पा;	by § 443 *a* & 447	पास;	„ § „	पपास;	„ „ पिपास.
rt. त्यज्;	„ § „ „	त्यक्ष;	„ § „	तत्यक्ष;	„ „ तित्यक्ष.

rt. तॄ; by § 444 *b* & 446 *a* तीर्ष; by § 231, *c* तितीर्ष.
rt. मृ; „ § 443 *a* & 446 *a* मूर्ष; „ § „ मुमूर्ष.
rt. दिव् „ § 444 *c* द्यूष; „ § „ दुद्यूष.

Deriv. B. चोरि (of rt. चुर् cl. 10); by §§ 445 and 446, *b* चोरयिष; Desid. B. चुचोरयिष.

Caus. B. नायि (from rt. नी); by §§ 445 and 446, *b* नाययिष; by § 231, *c* ननाययिष; Desid. B. निनाययिष.

Note: The change of initial radical स् to ष् taught in § 232 does not take place in the Desid. of a primitive root when the characteristic स of the Desid. is changed to ष; *e. g.* rt. सि, सिसीषति; rt. स्मि, सिस्मयिषते; rt. सु, सुसूषति.—But rt. स्था, तिष्ठासति; rt. सद्, सिषत्सति; and Desid. of the Causal base of सु, सुषावयिषति, &c.—But स्तु forms तुष्टूषति.

§ 449. Causal Bases in आवि, derived from roots in उ or ऊ, are slightly irregular as far as regards the vowel of the reduplicative syllable of the Desid. Base (compare § 435, *c*):

(*a*) The causal bases of ज्ञु, पू, भू, मू, यु, रु, and लू follow the general rule (§ 448); *e. g.*

Caus. B. भावि (from rt. भू); Desid. B. of the Caus. बिभावयिष.

(*b*) The causal bases of च्यु, द्रु, प्रु, ह्रु, श्रु, and स्रु follow the general rule or take the vowel उ in the reduplicative syllable; *e. g.*

Caus. B. द्रावि (from rt. द्रु); Desid. B. of the Caus. दिद्रावयिष or दुद्रावयिष.

(*c*) The causal bases of other roots in उ or ऊ take the vowel उ in the reduplicative syllable; *e. g.*

Caus. B. दावि (from rt. दु); Desid. B. of the Caus. दुदावयिष.

§ 450. Roots or bases beginning with **vowels**, after having undergone the changes required by the preceding paragraphs, are reduplicated according to the rules in § 417 *a* and *b* (*not c*); *e. g.*

rt. अट् 'to go'; Desid. B. अटिटिष 'to wish to go'.

rt. इष्; by §§ 445 and 446 (*c*) एषिष; Desid. B. एषिषिष.

rt. ईक्ष् 'to see'; Desid. B. ईचिक्षिष.

rt. ऋ 'to go'; by §§ 445 and 446 (*b*) अरिष; Desid. B. अरिरिष.

rt. अञ्ज् 'to anoint'; Desid. B. अञ्जिजिष.

rt. ऋज् 'to go'; by §§ 445 and 446 (*c*) अर्जिष; Desid. B. अर्जिजिष.

Caus. B. एपि (from rt. इप्); by §§ 445 and 446 (*b*) एपयिप; Desid. B. एपिपयिष.

§ 451. The following roots and bases form their Desiderative Base irregularly:

1. अद् 'to eat' forms its Desid. B. from घस्, जिघत्स (§ 310, *c*); 3 Sing. Pres. Ind. Par. जिघत्सति 'he wishes to eat'.

2. आप् 'to obtain', Desid. B. ईप्स; 3 Sing. Pres. Ind. Par. ईप्सति 'he wishes to obtain'.

3. इ 'to go' forms its Desid. B. from गम्; *e. g.* 3 Sing. Pres. Ind. Par. जिगमिषति, Âtm. जिगांसते 'he wishes to go'. But when it means 'to understand', it is regular; *e. g.* Desid. of इ, with प्रति, प्रतीषिषति 'he wishes to understand'. When इ, with अधि, means 'to read', it forms जिगांसते; *e. g.* अधिजिगांसते 'he wishes to read'.—The root गम् 'to go', when it is not a substitute for इ, forms in Âtm. regularly जिगंसते; *e. g.* संजिगंसते 'he wishes to meet'.

The Desid. of the Causal of इ, with prep. अधि (§ 431, 1), is either अध्यापिपयिषति or अधिजिगापयिषति 'he wishes to teach' (compare § 403, 3).

4. ईर्ष्य् 'to envy'; Desid. B. ईर्ष्यियिष or ईर्ष्यिषिष; 3 Sing. Pres. Ind. Par. ईर्ष्यियिषति or ईर्ष्यिषिषति 'he wishes to envy'.

Root.	Desid. B.	3 Sing. Pres. Ind. Des.	
5. ऊर्णु 'to cover';	ऊर्णुनूष or ऊर्णुनविष or ऊर्णुनुविष;	ऊर्णुनूषति ऊर्णुनविषति ऊर्णुनुविषति	'he wishes to cover'.
6. ऋध् 'to prosper';	ईर्त्स or अर्दिधिष;	ईर्त्सति अर्दिधिषति	'he wishes to prosper'.
7. गॄ 'to swallow';	जिगरिष or जिगलिष;	जिगरिषति जिगलिषति	'he wishes to swallow'.
8. ग्रह् 'to seize';	जिघृक्ष;	जिघृक्षति	'he wishes to seize'.
9. चि 'to gather';	चिचीष or चिकीष;	चिचीषति चिकीषति	'he wishes to gather'.
10. जि 'to conquer';	जिगीष;	जिगीषति	'he wishes to conquer'.
11. ज्ञपि base of cl. 10. or optional Caus. B. of ज्ञा;	ज्ञीप्स or जिज्ञपयिष;	ज्ञीप्सति जिज्ञपयिषति.	
but ज्ञापि opt. Caus. B. of ज्ञा;	जिज्ञापयिष;	जिज्ञापयिषति.	

Root.	Desid. B.	3 Sing. Pres. Ind. Des.	
12. तन् 'to stretch';	तितंस or तितांस or िततनिप;	तितंसति तितांसति िततनिपति	'he wishes to stretch'.
13. तृंह् 'to kill';	तितृक्ष or तितृंहिप;	तितृक्षति तितृंहिपति	'he wishes to kill'.
14. दम्भ् 'to deceive';	धिप्स or धीप्स or दिदम्भिप;	धिप्सति धीप्सति दिदम्भिपति	'he wishes to deceive'.
15. दरिद्रा 'to be poor';	दिदरिद्रास or दिदरिद्रिप;	दिदरिद्रासति दिदरिद्रिपति	'he wishes to be poor'.
16. दा 'to give'; 17. दे 'to protect'; 18. दो 'to cut';	दित्स;	दित्सति दित्सते दित्सति	'he wishes to give'. 'he wishes to protect'. 'he wishes to cut'.
19. द्युत् 'to shine';	दिद्युतिष or दिद्योतिष;	दिद्युतिषते दिद्योतिषते	'he wishes to shine'.
20. धा 'to place'; 21. धे 'to suck';	धित्स;	धित्सति	'he wishes to place, or to suck'.
22. नश् 'to perish';	निनङ्क्ष or निनशिष;	निनङ्क्षति निनशिषति	'he wishes or is about to perish'.
23. पत् 'to fall';	पित्स or पिपतिष;	पित्सति पिपतिषति	'he wishes or is about to fall'.
24. पद् 'to go';	पित्स;	पित्सते	'he wishes to go'.
25. प्रछ् 'to ask';	पिपृच्छिष;	पिपृच्छिषति	'he wishes to ask'.
26. भ्रज्ज 'to fry';	बिभ्रक्ष or बिभर्क्ष or बिभ्रज्जिष or बिभर्जिष;	बिभ्रक्षति बिभर्क्षति बिभ्रज्जिषति बिभर्जिषति	'he wishes to fry'.
27. मज्ज् 'to dive';	मिमङ्क्ष;	मिमङ्क्षति	'he wishes to dive'.
28. मा 'to measure'; 29. मि 'to throw'; 30. मी 'to destroy'; 31. मे 'to exchange';	मित्स;	मित्सति मित्सति मित्सति मित्सते	'he wishes to measure'. 'he wishes to throw'. 'he wishes to destroy'. 'he wishes to exchange'.
32. मुच् when used intransitively;	मुमुक्ष or मोक्ष;	मुमुक्षते मोक्षते	'he longs for final liberation'.
otherwise only	मुमुक्ष;	मुमुक्षति	'he wishes to free'.

Root.	Desid B.	3. Sing. Pres. Ind. Des.	
33. मृज् 'to wipe';	मिमृक्ष or मिमार्जिष;	मिमृक्षति मिमार्जिषति	'he wishes to wipe'.
34. रभ् 'to desire';	रिप्स;	रिप्सते	'he wishes to desire'.
35. राध् 'to injure';	रित्स;	रित्सति	'he wishes to injure'.
otherwise	रिरात्स;	रिरात्सति	'he wishes to favour'.
36. लभ् 'to obtain';	लिप्स;	लिप्सते	'he wishes to obtain'.
37. शक् 'to be able';	शिक्ष;	शिक्षति	'he wishes to be able'.
38. श्वायि, Caus. B. of श्वि 'to swell';	शिश्वाययिष or शुशावयिष;	शिश्वाययिषति शुशावयिषति	'he wishes to cause to swell'.
39. सन् 'to obtain';	सिषास or सिसनिष;	सिषासति सिसनिषति	'he wishes to obtain'.
40. स्फारि, optional Caus. B. of स्फुर् 'to shine';	पुस्फारयिष;	पुस्फारयिषति	'he wishes to cause to shine';
41. स्वप् 'to sleep';	सुषुप्स;	सुषुप्सति	'he wishes to sleep';
42. स्वापि, Caus. B. of स्वप् 'to sleep';	सुष्वापयिष;	सुष्वापयिषति	'he wishes to cause to sleep';
43. हन् 'to kill';	जिघांस;	जिघांसति	'he wishes to kill'.
44. हि 'to throw';	जिघीष;	जिघीषति	'he wishes to throw'.
45. ह्वायि, Caus. B. of ह्वे 'to call';	जुहावयिष;	जुहावयिषति	'he wishes to cause to call'.
46. ह्वे 'to call';	जुहूष;	जुहूषति	'he wishes to call'.

§ 452. A Desiderative Base which, however, does not convey a desiderative sense, is derived from the following roots:

rt. गुप्,	Desid. B. जुगुप्स	'to blame';	Pres. Ind. जुगुप्सते.
rt. तिज्,	" " तितिक्ष	'to endure';	" " तितिक्षते.
rt. कित्,	" " चिकित्स	'to heal'; &c.	" " चिकित्सति, °ते.
rt. मान्,	" " मीमांस	'to investigate';	" " मीमांसते.
rt. बध्,	" " बीभत्स	'to feel disgust';	" " बीभत्सते.
rt. दान्,	" " दीदांस	'to straighten';	" " दीदांसते.
rt. शान्,	" " शीशांस	'to sharpen';	" " शीशांसते.

As these seven desiderative bases are looked upon as primitive verbs' new desiderative bases may be derived from them; *e. g.* Desid. of जुगुप्स, जुगुप्सिषते 'he wishes to blame' (see § 230, *d*). From other desiderative bases no new Desideratives can be formed.

(*b*)—*Conjugation of the Desiderative Base.*

453. The Desiderative Base, after it has been formed in the manner described in the preceding section, may be conjugated in all the three voices; as regards, however, the Parasmaipada and Âtmanepada, the Desiderative Base is restricted to the same voice to which the root or base from which it is derived is restricted (provided there be such restriction); *e. g.*

Rt. यज् 'to sacrifice'; Pres. Ind. Par. यजति 'he sacrifices' (for somebody else);
„ „ Âtm. यजते 'he sacrifices' (for himself);
„ „ Pass. इज्यते;
Desid. B. यियक्ष 'to wish to sacrifice'; „ „ Par. यियक्षति 'he wishes to sacrifice' (for somebody else);
„ „ Âtm. यियक्षते 'he wishes to sacrifice' (for himself);
„ „ Pass. यियक्ष्यते.
Rt. एध् 'to grow'; „ „ Âtm. एधते 'he grows'.
Desid B. एदिधिष 'to wish to grow'; „ „ Âtm. एदिधिषते 'he wishes to grow'.

§ 454. Exceptions: (*a*) The Desid. Bases of ज्ञा 'to know' (unless the prepos. अनु be prefixed to it), श्रु 'to hear' (unless the prepos. प्रति or आ be prefixed to it), स्मृ 'to remember,' and दृश् 'to see' are conjugated only in the Âtmanepada; *e. g.*

Pres. Ind. of Desid. of ज्ञा, जिज्ञासते 'he wishes to know'.
„ „ „ „ „ श्रु, शुश्रूषते 'he wishes to listen to, he is obedient'.

(*b*) The Desid. Bases of क्लृप्, वृत्, वृध्, शृध्, and स्यन्द् (§ 443, *c*) may optionally be conjugated in the Parasmaipada; *e. g.*

rt. वृध् 'to grow'; Pres. Ind. (only) Âtm. वर्धते 'he grows', Pres. Ind. of Desid. Par. or Âtm. विवृत्सति or विवर्धिषते 'he wishes to grow'.

§ 455. In the three moods of the Present tense and in the Imperf. Par. and Âtm. the Desid. Base is conjugated like the special base of a root of the 6th (*tudâdi*) class. In the remaining tenses of the Par. and Âtm. and in the Passive the final अ of the Desid. Base is dropped; subsequently the tenses are formed from the base, as remaining after the loss of its final अ, in the manner stated below. It must, however, be borne in mind that, wherever the characteristic स (or ष) of the

Desiderative is added to a root or base by means of the intermediate इ or ई, this इ or ई is liable to no change whatever.

1. *The Parasmai. and Âtmane.*

(*a*) The perfect is formed by means of the auxiliary verbs कृ, अस्, and भू according to § 328.

(*b*) In the Aorist the Desid. B. takes the augment, and the terminations of Form V. (§ 352, *b*).

(*c*) In the Simple and Periphrastic Futures the terminations given in § 368, *b*, and § 373, *b*, are added with the intermediate इ.

(*d*) The Conditional is formed according to § 378.

(*e*) In the Benedictive the terminations given in § 380, *c*, are added to the Desid. Base, those of the Âtmane. with the intermediate इ.

2. *The Passive.*

(*a*) The Present and Imperfect are formed from the Desid. Base according to the rules in § 387, *a*, and § 388.

(*b*) The Perfect is formed by means of the auxiliary verbs कृ, अस्, and भू according to § 392.

(*c*) The 3 Sing. of the Aor. is formed according to the rule given in § 393.

(*d*) The remaining forms of the Aorist and all the other tenses of the Passive do not differ from the corresponding forms of the Âtmanepada.

§ 456. *Paradigm*: The 3 Sing. of all the tenses and moods in Par., Âtm., and Pass., of the Desider. of rt. बुध् 'to know', Desid. Base बुबोधिष or बुबुधिष. (*Note* : It will be sufficient to give the forms of only one of these two bases, because those of the other base are formed in exactly the same manner.)

	Parasmai.	Âtmane.	Passive.
Pres. Ind.	बुबोधिषति	बुबोधिषते	बुबोधिष्यते
Pres. Pot.	बुबोधिषेत्	बुबोधिषेत	बुबोधिष्येत
Pres. Imper.	बुबोधिषतु or °षतात्	बुबोधिषताम्	बुबोधिष्यताम्
Imperf.	अबुबोधिषत्	अबुबोधिषत	अबुबोधिष्यत

	Par.	Par. or Âtm.
Periph. Perf.	बुबोधिषांचकार	बुबोधिषामास or बुबोधिषांबभूव

	Âtm. or Pass.	Pass.
Periph. Perf.	बुबोधिषांचक्रे	बुबोधिषामासे or बुबोधिषांबभूवे

	Par.	Âtm.	Pass.
Aor. 1. Sing.	अबुबोधिषिषम्	अबुबोधिषिषि	अबुबोधिषिषि
„ 3. Sing.	अबुबोधिषीत्	अबुबोधिषिष्ट	अबुबोधिषि

	Parasmai.	Âtmane. or Passive.
Simple Fut.	बुबोधिषिष्यति	बुबोधिषिष्यते
Periphr. Fut.	बुबोधिषिता	बुबोधिषिता
Condit.	अबुबोधिषिष्यत्	अबुबोधिषिष्यत
Bened.	बुबोधिष्यात्	बुबोधिषिषीष्ट

3.—THE FREQUENTATIVE.

§ 457. A Frequentative may be derived from any monosyllabic root of the first nine classes which begins with a consonant. It conveys the notion that a person or thing performs the action or undergoes the state which is expressed by the root, repeatedly or intensely. *E. g.*

Rt.	Pres. Ind. Par.	Pres. Ind. Frequent.
कृ 'to do';	करोति 'he does';	चेक्रीयते or चर्करीति 'he does repeatedly or intensely'.
भू 'to be';	भवति 'he is';	बोभूयते or बोभवीति 'he is repeatedly'.

But no Frequent. can be derived, *e. g.*, from जागृ 'to wake' because this root has two syllables, nor from अञ्ज् 'to anoint', because this root commences with a vowel.

§ 458. (*a*) Exceptionally a Frequentative may be formed from the roots अट् 'to go', ऋ 'to go', अश् 'to pervade', ऊर्णु 'to cover', सूच् cl. 10. 'to indicate', सूत्र cl. 10., and सूत्र cl. 10. 'to string together'.

(*b*) The Frequentative of a root signifying motion conveys the import of tortuous motion ; *e. g.* Frequ. of rt. व्रज् 'to walk', वाव्रज्यते 'he walks tortuously' (not 'he walks repeatedly'). The Frequentatives of the roots लुप् 'to cut', सद् 'to sit', चर् 'to go', जप् 'to mutter', जभ् 'to yawn', दह् 'to burn', दंश् 'to bite', and गृ 'to swallow' convey the notion of reproach, &c. ; *e. g.* Frequ. of लुप्, लोलुप्यते 'he cuts disgracefully'.

§ 459. In order to impart to a root the peculiar meaning which is denoted by the Frequentative, a **Frequentative base** has to be derived from it, to which base the terminations of the various tenses and moods are attached in the manner stated below *e. g.*

rt. भू ; Freq. B. बोभूय ; Pres. Ind. Freq. Âtm. बोभूयते ; Impf. अबोभूयत &c.
or बोभू ; „ „ „ Par. बोभोति ; „ अबोभोत् ;
or बोभवीति ; „ अबोभवीत् &c.

§ 460. The Frequentative Base has two forms ; both agree in a peculiar reduplication of the root ; they differ from each other in this, that one form ends in य and is conjugated in the Âtmanepada only while the other form does not end in य and is conjugated in the Parasmaipada only.* It will be convenient to call the first form the **Âtmanepada Frequentative Base,** and the second the **Parasmaipada Frequentative Base.** *E. g.*

rt. भू, Âtmanepada Freq. B. बोभूय.
Parasmaipada Freq. B. बोभू.
rt. भिद्, Âtmanepada Freq. B. बेभिद्य.
Parasmaipada Freq. B. बेभिद्.

1. (*a*)—*Formation of the Âtmanepada Frequentative Base.*

§ 461. (*a*) The syllable य is added to the root ; *e. g.* rt. नी, नीय ; rt. भू, भूय ; rt. भिद्, भिद्य ; rt. व्रज्, व्रज्य.

(*b*) Before this य the root undergoes the following changes :—

1. Final इ, उ, ऋ, and ॠ are changed as they are changed before the syllable य of the passive (§ 387), except that final ऋ, when preceded by only one radical consonant, is changed to री (not to रि) ; *e. g.* rt. श्रि, श्रीय ; rt. दु, दूय ; rt. कृ, क्रीय ; rt. स्मृ, स्मर्य ; rt कॄ, कीर्य ; rt. पॄ, पूर्य.

2. The final vowel of दा 'to give', दे, दो, धा, धे, मा, स्था, गै, पा 'to drink', हा 'to abandon', सो, and of घ्रा 'to smell' and ध्मा 'to blow' is changed to ई. The final आ (ए, ऐ, and ओ, § 297, *b*) of other roots remains आ (see, however, 4) ; *e. g.* rt. दा, दीय ; rt. धे, धीय ; rt. गै, गीय ; rt. सो, सीय ; rt. ज्ञा, ज्ञाय ; rt. ग्लै, ग्लाय ; rt. छो, छाय.

3. A penultimate nasal is generally dropped (see § 381) ; *e. g.* rt. बन्ध्, बध्य. But rt. नन्द्, नन्द्य.

4. The roots व्यच्, व्यध्, and स्यम् substitute इ for य ; ज्या and व्ये

* Some grammarians admit also the Âtmanepada.

substitute ई for या and ये; स्वप् sustitutes उ for व; ह्वे substitutes ऊ for वे; ग्रह्, प्रछ्, भ्रज्ज् and व्रश्च् substitute ऋ for र; and शास् substitutes इ for आ; *e. g.* rt. व्यच्, विच्य; rt. ज्या, जीय; rt. स्वप्, सुप्य; rt. ह्वे, हूय; rt. ग्रह्, गृह्य; rt. शास्, शिष्य.

5. Observe § 46; *e. g.* rt. दिव्, दीव्य.

§ 462. The form in य, derived from the root according to the rules of the preceding paragraph, is reduplicated according to the general rules of reduplication (§§ 230 and 231); subsequently the vowels इ and उ of the reduplicative syllable are guṇated, and the vowel अ of the reduplicative syllable is lengthened; *e. g.*

rt. दा;	by § 461 दीय;	by § 231 दिदीय;	Â. Freq. Base देदीय.
rt. ज्ञा;	„ „ „ ज्ञाय;	„ „ „ जज्ञाय;	„ „ „ जाज्ञाय.
rt. धे;	„ „ „ धीय;	„ „ „ दिधीय;	„ „ „ देधीय.
rt. भू;	„ „ „ भूय;	„ „ „ बुभूय;	„ „ „ बोभूय.
rt. क्रू;	„ „ „ क्रीय;	„ „ „ चिक्रीय;	„ „ „ चेक्रीय.
rt. पॄ;	„ „ „ पूर्य;	„ „ „ पुपूर्य;	„ „ „ पोपूर्य.
rt. जीव्;	„ „ „ जीव्य;	„ „ „ जिजीव्य;	„ „ „ जेजीव्य.
rt. ढौक्;	„ „ „ ढौक्य;	„ „ „ डुढौक्य;	„ „ „ डोढौक्य.
rt. व्यच्;	„ „ „ विच्य	„ „ „ विविच्य;	„ „ „ वेविच्य.
rt. स्वप्;	„ „ „ सुप्य;	„ „ „ सुपुप्य;	„ „ „ सोपुप्य.
rt. शास्;	„ „ „ शिष्य;	„ „ „ शिशिष्य;	„ „ „ शेशिष्य.

§ 463. (*a*) When a root ends in a nasal preceded by the vowel अ, the vowel अ of the reduplicative syllable is (against § 462) not lengthened, but Anuswâra, or the nasal of that class to which the first radical consonant belongs, is inserted between the vowel अ of the reduplicative syllable and the first radical consonant; this rule applies, however, only when the final radical nasal remains unchanged before the syllable य of the Frequent. base. *E. g.*

rt. भ्रम्; by § 461 भ्रम्य; by § 231 बभ्रम्य; Â. Freq. B. बंभ्रम्य or बम्भ्रम्य.
rt. यम्; „ „ „ यम्य; „ „ „ ययम्य; „ „ „ यंयम्य or यँय्यम्य.
rt. जन्; „ „ „ जन्य; „ „ „ जजन्य; „ „ „ जंजन्य or जञ्जन्य.

But when जन् combined with य becomes जाय (§ 474), the Â. Freq. Base is जाजाय.

(*b*) The same rule applies to the roots जप्, जभ्, दह्, दश्, भञ्ज् 'to break', and पश् cl. I 'to restrain'; *e. g.*

rt. दह्; by § 461 दह्य; by § 231 ददह्य; Â. Freq. B. दंदह्य or दन्दह्य.

(c) The syllable नी is inserted between the vowel अ of the reduplicative syllable (which against § 462 remains short) and the first radical consonant in the frequentative base of वञ्च् 'to go', स्रंस् 'to fall', ध्वंस् 'to fall', भ्रंस् 'to fall', कस् 'to go', पत् 'to fall', पद् 'to go', and स्कन्द् 'to step'; *e. g.*

rt. वञ्च; by § 461 वच्य; by § 231 ववच्य; Â. Freq. B. वनीवच्य.
rt. पत्; „ „ „ पत्य; „ „ „ पपत्य; „ „ „ पनीपत्य.

§ 464. The syllable री is inserted between the vowel अ of the reduplicative syllable (which against § 462 remains short) and the first radical consonant in the Âtmane. frequentative base of the roots which after the addition of य contain the vowel ऋ. Similarly ली is inserted in the Âtmane. frequentative base of rt. क्लृप्. *E. g.*

rt. वृत्; by § 461 वृत्य; by § 231 ववृत्य; Â. Freq. B. वरीवृत्य.
rt. प्रछ „ „ „ पृच्छय; „ „ „ पपृच्छय; „ „ „ परीपृच्छय.
rt. क्लृप्; „ „ „ क्लृप्य; „ „ „ चक्लृप्य; „ „ „ चलीक्लृप्य.

Note :—A list of irregular Âtmanepada Frequentative Bases will be given in § 474.

1 (b)—Conjugation of the Âtmanepada Frequentative Base.

§ 465. In the three moods of the Present tense and in the Imperfect of the Âtmanepada, the Âtm. Frequent. Base is conjugated like the special base of a root of the 4th (*divâdi*) class in Âtmanepada. In the remaining tenses of the Âtmanepada, and in all the tenses of the Passive, the base loses its final अ when the final य is preceded by a vowel, and it loses its final य when य is preceded by a consonant; *e. g.* बोभूय becomes बोभूय्; बोबुध्य becomes बोबुध्. The base changed in this way can undergo no further changes, and the Perfect and the remaining tenses are formed from it thus:

1. *The Âtmanepada.*

(a) The Perfect is formed by means of the auxiliary verbs कृ, अस्, भू according to § 328.

(b) In the Aorist the base takes the augment, and the Âtmanepada terminations of Form V. (§ 352, *b*).

(c) In the simple and Periphrastic Futures the Âtmanepada terminations given in § 368, *b*, and § 373, *b*, are added to the base with the intermediate इ.

(d) The Conditional is formed according to § 378.

(e) In the Benedictive the Âtmanepada terminations given in § 380, c, are added to the base with the intermediate इ.

2. *The Passive.*

(a) The Present and Imperfect are formed from the base according to the rules in § 387, a and § 388.

(b) The Perfect is formed by means of the auxiliary verbs कृ, अस्, and भू according to § 392.

(c) The 3 Sing. Aor. is formed from the base according to the rule given in § 393.

(d) The remaining forms of the Aorist and all the other tenses of the Passive do not differ from the corresponding forms of the Âtmanepada.

§ 466. *Paradigms*: The 3 Sing. of all the tenses and moods in Âtmane. and Passive of the Âtmanepada Frequentative of rt. बुध् 'to know', Â. Frequent. Base बोबुध्य, and of rt. भू 'to be', Â. Frequen. Base बोभूय.

Âtmanepada.

Pres. Ind.	बोबुध्यते	बोभूयते
Pres. Pot.	बोबुध्येत	बोभूयेत
Pres. Imper.	बोबुध्यताम्	बोभूयताम्
Imperf.	अबोबुध्यत	अबोभूयत
Periph. Perf.	बोबुधांचक्रे &c.	बोभूयांचक्रे &c.
Aorist. 1. Sing.	अबोबुधिषि	अबोभूयिषि
„ 3. Sing.	अबोबुधिष्ट	अबोभूयिष्ट
Simple Fut.	बोबुधिष्यते	बोभूयिष्यते
Periph. Fut.	बोबुधिता	बोभूयिता
Condit.	अबोबुधिष्यत	अबोभूयिष्यत
Benedict.	बोबुधिषीष्ट	बोभूयिषीष्ट

Passive.

Pres. Ind.	बोबुध्यते	बोभूय्यते
Pres. Pot.	बोबुध्येत	बोभूय्येत

Pres. Imper.	बोबुध्यताम्	बोभूय्यताम्
Imperf.	अबोबुध्यत	अबोभूय्यत
Periph. Perf.	बोबुधामासे &c.	बोभूयामासे &c.
Aorist. 1. Sing.	अबोबुधिषि	अबोभूयिषि
„ 3. Sing.	अबोबुधि	अबोभूयि

Simple Fut.
Periph. Fut.
Condit.
Benedict.
} like Âtmanepada.

2. (*a*)—*Formation of the Parasmaipada Frequentative Base.*

§ 467. The root is reduplicated according to the general rules of reduplication (§§ 230 and 231); subsequently the vowels इ and उ of the reduplicative syllable are guṇated, and the vowel अ of the reduplicative syllable is lengthened; *e.g.*

rt. दा	'to give';	by § 231	ददा;	Par. Frequ. B. दादा.
rt. ज्ञा	'to know';	„ „ „	जज्ञा;	„ „ „ जाज्ञा.
rt. श्रि	'to go';	„ „ „	शिश्रि;	„ „ „ शेश्रि.
rt. नी	'to lead';	„ „ „	निनी;	„ „ „ नेनी.
rt. दु	'to agitate';	„ „ „	दुदु;	„ „ „ दोदु.
rt. भू	'to be';	„ „ „	बुभू;	„ „ „ बोभू.
rt. कॄ	'to scatter';	„ „ „	चकॄ;	„ „ „ चाकॄ.
rt. गै	'to sing'; (§ 297, *b*)	„ „ „	जगा;	„ „ „ जागा.
rt. भिद्	'to split';	„ „ „	बिभिद्;	„ „ „ बेभिद्.
rt. बुध्	'to know';	„ „ „	बुबुध्;	„ „ „ बोबुध्.

§ 468. The rules given in § 463, (*a*), (*b*), and (*c*), apply likewise to the Parasmai. Frequ. base; *e.g.*

rt. भ्रम्; by § 231 बभ्रम्; Par. Freq. B. बंभ्रम् or बम्भ्रम्.
rt. दह्; „ „ „ ददह्; „ „ „ दंदह् or दन्दह्.
rt. वञ्च्; „ „ „ ववञ्च्; „ „ „ वनीवञ्च्.

§ 469. The letter र्, or the syllable रि or री, is inserted between the vowel अ of the reduplicative syllable (which against § 467 remains short) and the first radical consonant in the Parasmai. Frequentative base of roots which end with (short) ऋ or have (short) ऋ

for their penultimate letter ; similarly रु or रि or री is inserted in the Par. Frequ. base of rt. क्लृप्. *E. g.*

rt. कृ; by § 231 चकृ; Par. Freq. B. चर्कृ, or चरिकृ, or चरीकृ.
rt. वृत्; „ „ „ ववृत्; „ „ „ वर्वृत्, or वरिवृत्, or वरीवृत्.
rt. क्लृप्; „ „ „ चक्लृप्; „ „ „ चल्क्लृप्, or चलिक्लृप्, or चलीक्लृप्.

2. (*b*)—*Conjugation of the Parasmaipada Frequentative Base.*

§ 470. In the three moods of the Present and in the Imperfect Par. the Parasmai. Frequent. base is conjugated like the special base of a root of the 3rd (*juhotyâdi*) class. The terminations of the Singular Pres. Ind., of the 2 and 3 Sing. Imperf., and of the 3 Sing. Pres. Imperat. may be attached to the base with or without ई; when they are added with ई, a penultimate short vowel of the base cannot be guṇated. *E.g.* 3 Sing. Pres. Ind. Freq. Par. of rt. भू (Par. Freq. B. बोभू) बोभोति or बोभवीति; of rt. बुध् (Par. Freq. B. बोबुध्) बोबोद्धि or बोबुधीति; of rt. दा (Par. Freq. B. दादा) दादाति or दादेति; of rt. वृत् (Par. Freq. B. वर्वृत्, or वरिवृत्, or वरीवृत्) वर्वर्त्ति, or वरिवर्त्ति, or वरीवर्त्ति, or वर्वृतीति, or वरिवृतीति, or वरीवृतीति ; of rt. कृ (Par. Freq. B. चर्कृ, or चरिकृ, or चरीकृ,) चर्कर्ति, or चरिकर्ति, or चरीकर्ति, or चर्करीति, or चरिकरीति, or चरीकरीति.

§ 471. About the formation of the Perfect and the remaining tenses grammarians do not always agree, the chief cause of all difficulties being the doubt, whether the rules which apply to a primitive root apply also to its Parasmaipada Frequentative base. As this form of the verb is of very rare occurrence, it will be sufficient to conjugate one paradigm throughout all its tenses and moods. For special and detailed information on this subject the student must consult the works of the native grammarians.

§ 472. *Paradigm:* The Parasmaipada Frequentative of rt. भू 'to be', Par. Freq. B. बोभू.

Parasmaipada.

	Pres. Ind.	Pres. Pot.	Pres. Imper.	Imperf.
Sing.	1 बोभोमि or बोभवीमि	बोभूयाम्	बोभवानि	अबोभवम्
	2 बोभोषि or बोभवीषि	बोभूयाः	बोभूहि	अबोभोः or अबोभवीः
	3 बोभोति or बोभवीति	बोभूयात्	बोभोतु or बोभवीतु	अबोभोत् or अबोभवीत्

Dual.	1 बोभूवः	बोभूयाव	बोभवाव	अबोभूव
	2 बोभूथः	बोभूयातम्	बोभूतम्	अबोभूतम्
	3 बोभूतः	बोभूयाताम्	बोभूताम्	अबोभूताम्
Plur.	1 बोभूमः	बोभूयाम	बोभवाम	अबोभूम
	2 बोभूथ	बोभूयात	बोभूत	अबोभूत
	3 बोभुवति	बोभूयुः	बोभुवतु	अबोभवुः

Perfect.

Sing. 1	बोभवांचकर or °चकार &c., or	बोभव or बोभाव, or	बोभूव
2	बोभवांचकर्थ	बोभविथ	बोभूविथ
3	बोभवांचकार	बोभाव	बोभूव
Du. 1	बोभवांचकृव	बोभुविव	बोभूविव
	&c.	&c.	&c.

Aorist.

Sing. 1	अबोभाविषम् or अबोभूवम्	
2	अबोभावीः	अबोभूः or अबोभूवीः or अबोभोः or अबोभवीः
3	अबोभावीत्	अबोभूत् or अबोभूवीत् or अबोभोत् or अबोभवीत्
Du. 1	अबोभाविष्व	अबोभूव
Pl. 3	अबोभाविषुः	अबोभूवुः .... or अबोभवुः

	Simple Fut.	Periph. Fut.	Condit.	Bened.
Sg. 1	बोभविष्यामि	बोभवितास्मि	अबोभविष्यम्	बोभूयासम्

	Âtmanepada.	Passive.
Pres. Ind. 3. Sg.	बोभूते	बोभूयते
„ Pot. „ „	बोभुवीत	बोभूयेत
„ Imp. „ „	बोभूताम्	बोभूयताम्
Impf. „ „	अबोभूत	अबोभूयत
Perfect. „ „	बोभवांचक्रे &c.	बोभवांचक्रे &c.

	Âtmanepada.	Passive.
Aorist.	3. Sg. अवोभविष्ट	अवोभावि
Simple Fut.	„ „ वोभविष्यते	वोभविष्यते or वोभाविष्यते
Periph. Fut.	„ „ वोभविता	वोभविता or वोभाविता
Condit.	„ „ अवोभविष्यत	अवोभविष्यत or अवोभाविष्यत
Bened.	„ „ वोभविषीष्ट	वोभविषीष्ट or वोभाविषीष्ट

§ 473. The four roots अट्, ऋ, अश्, and ऊर्णु, mentioned in § 458, *a*, form their Frequentative thus:

rt. अट् 'to go';	Â अटाट्यते.
rt. ऋ 'to go';	„ अरार्यते P. अरर्ति or अरियर्ति &c.
rt. अश् 'to pervade';	„ अशाश्यते.
rt. ऊर्णु 'to cover';	„ ऊर्णोनूयते.

§ 474. The following roots form their Frequentative irregularly:

	Root.		Âtm. Frequ.	Par. Frequ.
1.	कु cl. 1.	'to sound';	कोकूयते.	
2.	खन्	'to dig';	चङ्खन्यते or चंखन्यते or चाखायते;	चङ्खनीति or चङ्खन्ति &c.
3.	गॄ	'to swallow';	जेगिल्यते;	जागर्ति.
4.	चर्	'to walk';	चञ्चूर्यते or चंचूर्यते;	चञ्चुरीति or चञ्चूर्ति &c.
5.	चाय्	'to worship';	चेकीयते;	चेकयीति or चेकेति.
6.	जन्	'to be born';	जञ्जन्यते or जंजन्यते or जाजायते;	जञ्जनीति or जञ्जन्ति &c.
7.	द्युत्	'to shine';	देद्युत्यते;	देद्युतीति or देद्योत्ति.
8.	फल्	'to burst';	पम्फुल्यते or पंफुल्यते;	पम्फुलीति or पम्फुल्ति &c.
9.	शी	'to lie down';	शाशय्यते;	शेशयीति or शेशेति.
10.	श्वि	'to swell';	शेश्वीयते or शोशूयते;	शेश्वयीति or शेश्वेति.
11.	सन्	'to obtain';	संसन्यते or सासायते;	संसनीति or संसन्ति.
12.	हन्	'to injure'; otherwise	जेघ्नीयते; जङ्घन्यते or जंघन्यते;	जङ्घनीति or जङ्घन्ति.

4.—NOMINAL VERBS.

§ 475. Verbs are formed from nominal bases by adding to them the characteristic marks of the tenses and moods and the personal terminations, or more commonly, by deriving, with the help of some suffix, a verbal base from the nominal base, and by adding the characteristic marks of the tenses, and moods and the personal terminations to the derivative verbal base formed in this manner. Thus from the nominal base वि 'a bird', we may form वयति 'he behaves like a bird', by adding to वि the personal termination ति and by changing वि before this termination just as a root of the 1st (*bhvâdi*) class would be changed in the Pres. Indic.; or we may form, *e. g.* from पुत्र 'a son', पुत्रीयति 'he wishes for a son', by deriving, with the help of the suffix य, from the nominal base पुत्र the derivative verbal base पुत्रीय 'to wish for a son', and by forming from this base a Pres. Indic. just as it would be formed from the special base of a root of the 1st class. Verbs thus derived from nominal bases are called **nominal verbs**; they generally convey the notion that a person or thing behaves or is like, or treats a person or thing like, or wishes for, that which is expressed by the nominal base. As these verbs are of comparatively rare occurrence, especially in the general tenses, all the rules for their formation and conjugation need not be given here; it will suffice to indicate generally the manner in which, and to point out the principal suffixes by which verbal bases are derived from nominal bases, and to illustrate the formation and conjugation of the various classes of nominal verbs by a few examples.

Verbs derived from Nominal Bases:

(*a*) *Without a derivative suffix, and conjugated in Parasmaipada.*

§ 476. Nominal verbs may be formed from nominal bases without any special derivative suffix, the characteristic signs of the tenses and moods and the personal terminations being added immediately to the nominal base. The penultimate vowel of a nominal base which ends in a nasal must be lengthened. The verbal bases formed in this manner are conjugated in the Parasmaipada, and convey the notion that a person or thing behaves or is like that which is expressed by the nominal base. In the special tenses the nominal base is treated like a root of the 1st (*bhvâdi*) class; when it contains more than one vowel, its last vowel only undergoes the changes which the vowel of a root of the 1st class has to undergo. A final अ of a nominal base is dropped before the अ which is added to it in the special tenses. *E. g.*

Nominal Base.	Derivat. Verbal Base.	Pres. Ind. Par.
वि 'a bird';	वि 'to behave like a bird';	वयति 'he behaves like a bird'. (Perf. विवाय; Aor. अवायीत् or अवयीत्; Bened. वीयात्.)
कवि 'a poet';	कवि 'to behave like a poet';	कवयति 'he behaves like a poet'.
श्री 'Lakṣhmî';	श्री 'to behave like L.';	श्रयति 'she behaves like L'.
भू 'the earth';	भू 'to behave like the earth';	भवति 'she behaves like the earth'. (Perf. बुभाव; Aor. अभावीत्.)
पितृ 'a father';	पितृ 'to behave like a father';	पितरति 'he behaves like a father'.
कृष्ण 'Kṛishṇa';	कृष्ण 'to behave like Kṛishṇa';	कृष्णति 'he behaves like Kṛishṇa'.
माला 'a garland';	माला 'to be like a garland';	मालाति 'it is like a garland'. (Perf. मालांचकार; Aor. अमालासीत्.)
राजन् 'a king';	राजान् 'to behave like a king';	राजानति 'he behaves like a king'.

(*b*) *By means of the suffix* य, *and conjugated in Parasmaipada.*

§ 477. Nominal verbs may be derived from nominal bases (except those that end in म् and those that are indeclinable) by adding to them the suffix य, and by conjugating the derivative verbal base formed in this manner in the Parasmaipada only. Before the suffix य final letters of nominal bases undergo the following changes:—

Final अ and आ are changed to ई; *e. g.* Nom. B. पुत्र, Deriv. V. B. पुत्रीय.
Final इ and उ are lengthened; *e. g.* „ „ कवि, „ „ „ कवीय.
Final ऋ is changed to री; *e. g.* „ „ कर्तृ, „ „ „ कर्त्रीय.
Final ओ and औ are changed to अव् and आव् respectively; *e. g.*

Nom. Base गो; Deriv. Verb. Base गव्य.
„ „ नौ; „ „ „ नाव्य.

A final nasal is dropped and the preceding vowel changed as an originally final vowel would be changed; *e. g.*

Nom. Base राजन्; Deriv. Verb. Base राजीय.

Other final consonants remain unchanged; *e. g.*

Nom. Base वाच्; Deriv. Verb. Base वाच्य.
" " समिध्; " " " समिध्य.

Penultimate इ and उ of nominal bases in र् or व् are generally lengthened (§ 46); *e. g*.

Nom. Base. गिर्; Deriv. Verb. Base गीर्य.
" " पुर्; " " " पूर्य.

§ 478. Derivative verbal bases formed in this manner convey the notion that a person wishes for that, or treats a person or thing like that, or looks upon a person or thing as upon that, which is expressed by the nominal bases ; *e. g*.

Nom. Base		Deriv. Verb. Base.		Pres Ind. Par.
पुत्र	'a son';	पुत्रीय	'to wish for a son';	पुत्रीयति 'he wishes for a son'. (Perf. पुत्रीयांचकार ; Periph. Fut. पुत्रीयिता.)
कवि	'a poet';	कवीय	'to wish for a poet';	कवीयति 'he wishes for a poet'.
गो	'a cow';	गव्य	'to wish for a cow';	गव्यति 'he wishes for a cow'. (Perf. गव्यांचकार ; Periph. Fut. गव्यिता.)
राजन्	'a king';	राजीय	'to wish for a king';	राजीयति 'he wishes for a king'.
समिध्	'fuel';	समिध्य	'to wish for fuel';	समिध्यति 'he wishes for fuel'. (Periph. Fut. समिध्यिता or समिधिता.)
विष्णु	'Vishṇu'	विष्णूय	'to treat like Vishṇu';	विष्णूयति 'he treats (somebody) like Vishṇu'.
प्रासाद	'a palace';	प्रासादीय	'to look upon (anything) as upon a palace';	प्रासादीयति 'he looks upon (a hut, &c.) as if it were a palace'.

§ 479. In instances like the following the verbal base formed by य conveys a different meaning :

Nom. Base.		Deriv. Verb. Base.		Pres. Ind. Par.
तपस्	'penance';	तपस्य	'to practise penance';	तपस्यति 'he practises penance'.
नमस्	'adoration';	नमस्य	'to adore';	नमस्यति 'he adores'.

(c)—By means of the suffix काम्य, *and conjugated in Parasmaipada.*

§ 480. To express the notion of wishing for that which is denoted by a nominal base, a verbal base may be derived from the latter by adding to it the suffix काम्य. The derivative verbal base so formed is conjugated in the Parasmai. *E. g.*

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Par.
पुत्र 'a son';	पुत्रकाम्य 'to wish for a son';	पुत्रकाम्यति 'he wishes for a son'. (Perf. पुत्रकाम्यांचकार; Periph. Fut. पुत्रकाम्यिता.)
यशस् 'fame';	यशस्काम्य 'to wish for fame';	यशस्काम्यति 'he wishes for fame'.

(d)—By means of the suffix स्य *or* अस्य, *and conjugated in Parasmaipada.*

§ 481. Verbal bases are also derived from nominal bases by the addition of the suffix स्य or अस्य. They are conjugated in the Parasmaipada only, and convey the notion of wishing ardently for that which is expressed by the nominal base. *E. g.*

Nom. Base.	Deriv. Verb Base.	Pres. Ind. Par.
मधु 'honey';	मधुस्य or मध्वस्य 'to wish ardently for honey';	मधुस्यति or मध्वस्यति 'he wishes ardently for honey';
अश्व 'a horse';	अश्वस्य 'to long ardently for the horse';	अश्वस्यति '(the mare) longs for the horse'.

(e)—By means of the suffix य, *and conjugated in Âtmanepada.*

§ 482. By adding to nominal bases the suffix य, and by conjugating the derivative verbal bases so formed in the Âtmane., nominal verbs are formed which convey the notion of behaving like that which is expressed by a nominal base. Before the suffix य of this class of nominal verbs the final अ of a nominal base is lengthened; आं remains unchanged; other final letters undergo the same changes which they undergo before the suffix य in § 477. The final अस् of अप्सरस् and ओजस् must, the final अस् of other nominal bases may optionally be changed to आ. When the suffix य is added to a feminine base, the corresponding masculine base is generally substituted for the latter. *E. g.*

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Âtm.
कृष्ण 'Krishṇa';	कृष्णाय 'to behave like Krishṇa';	कृष्णायते 'he behaves like Krishṇa'.
अप्सरस् 'an Apsaras';	अप्सराय 'to behave like an Apsaras';	अप्सरायते 'she behaves like an Apsaras'.
यशस् 'fame', or 'famous';	यशाय or यशस्य 'to behave like one famous';	यशायते or यशस्यते 'he behaves like one who is famous'.
कुमारी 'a girl';	कुमाराय 'to behave like a girl';	कुमारायते 'he behaves like a girl'.
युवति 'a maiden';	युवाय 'to behave like a maiden';	युवायते 'he behaves like a maiden'.

§ 483. The same suffix य is also added to a few nominal bases such as भृश 'frequent', मन्द 'slow', पण्डित 'learned', सुमनस् 'benevolent', उन्मनस् 'agitated', &c., to convey the notion of being or becoming like that, or becoming that, which is expressed by the nominal base. A final consonant of nominal bases to which य may be added in this sense is dropped. *E.g.*

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Âtm.
भृश 'frequent';	भृशाय 'to become frequent';	भृशायते 'it becomes frequent'.
उन्मनस् 'agitated';	उन्मनाय 'to become agitated';	उन्मनायते 'he becomes agitated'. (Imperf. उदमनायत.)

§ 484. The following are a few instances in which the suffix य conveys a different meaning :—

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Âtm.
दुःख 'pain';	दुःखाय 'to suffer pain';	दुःखायते 'he suffers pain'.
रोमन्थ 'ruminating';	रोमन्थाय 'to ruminate';	रोमन्थायते 'he ruminates'.
बाष्प 'a tear';	बाष्पाय 'to shed tears';	बाष्पायते 'he sheds tears'.
शब्द 'a sound';	शब्दाय 'to make a sound';	शब्दायते 'he makes a sound'.
सुख 'pleasure';	सुखाय 'to show one's pleasure';	सुखायते 'he shows his pleasure'.

(*f*)—*By means of the suffix* इ *or* आपि.

§ 485. Some verbal bases are formed from nominal bases by the addition of the suffix इ or आपि (§ 407); they convey various meanings,

and are conjugated like the derivative bases in इ or आपि of roots of the 10th (*churâdi*) class or of Causals. When the suffix इ or आपि is added to the bases of adjectives, the latter generally undergo the same changes which they undergo before the Comparative and Superlative suffixes ईयस् and इष्ठ (§ 173); when it is added to a feminine base, the corresponding masculine base is substituted for the latter. *E. g.*

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Par.
मुण्ड 'shaven';	मुण्डि 'to shave;'	मुण्डयति 'he shaves'.
सत्य 'true';	सत्यापि 'to declare as true';	सत्यापयति 'he declares as true'.
पृथु (§ 174, *c*) 'broad';	प्रथि 'declare as broad';	प्रथयति 'he declares (anything) broad'.
एनी (Fem. of एत, § 135) 'variegated';	एति 'to declare as variegated';	एतयति 'he declares (her) variegated'.

CHAPTER VIII.

PREPOSITIONS AND OTHER VERBAL PREFIXES.

§ 486. (*a*) The following are the prepositions which are commonly prefixed to verbal roots and their derivatives:—

अति 'over, beyond;' *e.g.* अति-क्रम् 'to overstep, to go beyond, to transgress, to surpass'.

अधि 'over, above, on'; *e.g.* अधि-कृ 'to place over, to appoint'; अधिरुह् 'to rise above, to ascend'; अधि-गम् 'to obtain'.

अनु 'after, along, near to'; *e.g.* अनु-गम् 'to go after or along'; अनु-कृ 'to do after, to imitate'.

अप 'away, off'; *e.g.* अप-गम् 'to go away'; अप-नी 'to lead off'.

अपि (sometimes पि) 'near to, on'; *e.g.* अपि-गम् 'to approach'; अपि-धा or पि-धा 'to put on, to shut'.

अभि 'towards, to, upon'; *e.g.* अभि-गम् 'to go towards or to'; अभि-पत् 'to fall upon'.

अव (sometimes व) 'away, off, down'; *e.g.* अव-च्छिद् (§ 38, *a*) 'to cut off'; अव-तॄ 'to descend'; अव-गाह् or व-गाह् 'to plunge down into'.

आ 'towards, to, at'; *e.g.* आ-कृष् 'to draw towards, to attract'; आ-क्रन्द् 'to shout at'.

उद् 'up, on, out'; *e.g.* उद्-इ 'to go up, to rise'; उत्-सृज् 'to pour out'.

उप 'near to, under'; *e.g.* उप-गम् 'to go near to'; उप-स्था 'to stand near or under'.

नि 'down, into'; *e.g.* नि-पद् (§ 41, *a*) 'to sit down'; नि-ग्रह् 'to hold down, to suppress'; नि-पिच् (§ 41, *a*) 'to pour into'.

निः 'out of, forth from'; *e.g.* निर्-गम् 'to go out'; निष्-पद् (§ 37, *note*) 'to spring from'.

परा 'away, back'; *e.g.* परा-वृत् 'to turn away or back'.

परि 'round, about'; *e.g.* परि-इ 'to go round'; परि-णी (§ 40, *a*) 'to lead round'; परि-भ्रम् 'to roam about'.

प्र 'forth, forward, pro-'; *e.g.* प्र-क्रम् 'to step forth, to proceed'; प्र-स्था 'to set out'; प्र-णम् (§ 40, *a*) 'to bend forward, to bow down before'.

प्रति 'back, re-'; *e.g.* प्रति-हन् 'to repel'; प्रति-वद् 'to respond'.

वि 'apart, dis-'; *e.g.* वि-ग्रह् 'to take apart'; वि-धा 'to dispose'.

सम् 'together, con-'; सं-गम् 'to go together, to assemble'; सं-चि 'to collect'.

(*b*) Two or more of the above prepositions may be combined; *e.g.* समुपा (*i.e.* सम् + उप + आ)-गम् 'to come together near to', अभिसमा (*i.e.* अभि + सम् + आ)-गम् 'to approach together'; &c.

§ 487. (*a*) The initial स् of the roots स्था 'to stand' and स्तम्भ् 'to support' is dropped when it is immediately preceded by the preposition उद्; *e.g.* Periph. Fut. of स्था with उद्, उत्थाता; but Pres. Ind. Par. उत्तिष्ठामि; Perf. Par. उत्तस्थौ; Aor. Par. उदस्थात्.

(*b*) The sibilant स् (changeable to ष् by § 41, *a*) is prefixed to the rt. कृ 'to do', after the preposition सम्, and after the prepositions उप and परि in the sense of 'to decorate, ornament', &c.; likewise to the rt. कॄ 'to scatter' after the prepositions उप and प्रति, in the sense of 'to cut, to hurt;' (see §§ 229 *d*, 231 *d*).

§ 488. The following words are prefixed to certain roots only, and they share in the peculiarities of prepositions (§§ 229, 230, and 513) when they are so prefixed:—

1. अच्छ is prefixed to वद् and to roots which mean 'to go'; *e.g.* अच्छ-गम् 'to go towards', Gerund अच्छगम्य or अच्छगत्य; अच्छ-वद् 'to salute', Gerund अच्छोद्य.

2. अन्तर् is prefixed to इ, गम्, धा, भू, and similar roots; *e.g.* अन्तर्-इ or अन्तर्-गम् 'to go between, to disappear'; अन्तर्-धा 'to conceal'; अन्तर्-भू 'to be within'; Gerund अन्तरित्य, अन्तर्गम्य or अन्तर्गत्य &c.

3. अलम्, सत्, असत्, ऊरी, खात् and certain other words which are imitative of sound, are prefixed to rt. कृ; *e.g.* अलं-कृ 'to decorate'; सत्-कृ 'to treat with respect', असत्-कृ 'to treat with disrespect'; ऊरी-कृ

'to promise'; खात्-कृ 'to make the sound which is produced in clearing one's throat'; Gerund अलंकृत्य, सत्कृत्य &c.

4. अस्तम् is prefixed to इ, गम्, या, नी, and similar roots; *e.g.* अस्तम्-इ 'to go down, to set'; अस्तं-नी 'to lead down, to cause to set'; Gerund अस्तमित्य &c.

5. आविः and प्रादुः are prefixed to कृ, अस्, भू &c.; *e.g.* आविष्-कृ (§ 37, *note*) 'to make manifest'; प्रादुर्-भू 'to become manifest'; Gerund आविष्कृत्य, प्रादुर्भूय. See 8.

6. तिरः is prefixed to भू, धा &c., and optionally to कृ, when it denotes disappearance; *e.g.* तिरो-भू 'to disapper', Gerund तिरोभूय; तिरस्-कृ (§ 37, *note*) or तिरः-कृ, or, in two separate unconnected words, तिरः कृ 'to cover, to conceal', Gerund तिरस्कृत्य, or तिरःकृत्य, or तिरः कृत्वा.

7. पुरः is prefixed to कृ, भू, गम्, &c.; *e.g.* पुरस्-कृ (§ 37, *note*) 'to place before', Gerund पुरस्कृत्य; पुरो-गम् 'to go before', Gerund पुरोगम्य or पुरोगत्य.

8. साक्षात्, मिथ्या, वशे, प्रादुः, नमः, and certain other words may optionally be prefixed to the root कृ or remain separate; *e.g.* वशे-कृ or वशे कृ 'to subdue', Gerund वशेकृत्य or वशे कृत्वा.

§ 489. (*a*) Nouns substantive and adjective may be prefixed to the roots कृ 'to make', अस् 'to be', and भू 'to become', to express the meaning that somebody makes a person or thing, or that a person or thing becomes, that which is denoted by the noun prefixed to कृ, अस्, or भू; *e.g.* कृष्णी-कृ 'to make (that which is not black) black', कृष्णी-भू 'to become black', गङ्गी-भू 'to become the Ganges'. The roots कृ, अस्, and भू are in this connection treated as they are treated when prepositions are prefixed to them; *e.g.* Gerund of कृष्णी-कृ, कृष्णीकृत्य.

(*b*) The final letters of nouns which are so prefixed to कृ, अस्, and भू, undergo the following changes:

1. अ and आ are changed to ई, except when final in indeclinables; इ and उ are lengthened; and ऋ is changed to री; *e.g.* कृष्णी-भू (from कृष्ण and भू), गङ्गी-भू (from गङ्गा and भू); शुची-भू (from शुचि and भू), गुरू-भू (from गुरु and भू); पित्री-भू (from पितृ and भू). But दोषा-भू (from the indecl. दोषा and भू) 'to become evening'.

2. A final न् is dropped, and afterwards the preceding rule is applied to the penultimate vowel; *e.g.* राजी-भू (from राजन् and भू) 'to become a king'; भस्मी-कृ (from भस्मन् and कृ) 'to reduce to ashes'.

3. Nouns with two bases assume their weak base, nouns with three bases their middle base; their finals are first changed as in the Loc. Plur., and afterwards the Sandhi-rules in § 26, ff., are applicable; *e.g.* तिर्यक्-कृ (from तिर्यच् and कृ) 'to put aside'.

§ 490. To express the sense that a person or thing becomes completely, or that somebody changes a person or thing altogether to, that which is denoted by a certain noun, the suffix सात् (the initial स् of which is never changed to ष्) may be added to that noun, and the roots कृ, अस्, or भू, or the root पद् with preposition सम्, may be added to the derivative so formed; *e.g.* अग्निसाद्भू or अग्निसात्संपद् 'to be changed completely to fire', भस्मसात्कृ 'to change completely to ashes'. Sometimes the suffix सात् conveys the notion that a person or thing becomes, or that somebody makes a person or thing, dependent on or the property of that which is denoted by a certain noun; *e.g.* राजसाद्भू 'to become dependent on, or the property of, a king; राजसात्कृ 'to make (a person or thing) dependent on or the property of, a king'. The derivatives in सात् which are formed in accordance with this rule remain independent words and do not share in the properties of prepositions; the Gerund of कृ after भस्मसात् is therefore कृत्वा (*not* कृत्य), भस्मसात्कृत्वा.

CHAPTER IX.

FORMATION OF NOMINAL BASES.

§ 491. There are a few verbal roots which, without undergoing any change, may be used also as nominal bases; *e.g.* the root दृश् 'to see' may also be used as a feminine noun in the sense of 'sight', or 'an eye'; similarly मुद् as a verbal root means 'to rejoice', as a feminine noun 'joy'; युध् as a verbal root 'to fight', as a feminine noun 'a fight, a battle'; दिश् as a verbal root 'to point out', as a feminine noun 'a point of the compass'. In the same way the verbal root पद्, when the preposition आ is prefixed to it, means 'to go to, to befall', and आपद् as a feminine noun means 'what befalls a person, misfortune'; the root सद् with the preposition सम् prefixed to it, means 'to sit together', the feminine noun संसद् 'an assembly'; the root नह् with the prepositions उप and आ conveys the sense 'to blind on to', the word उपानह् as a feminine substantive means 'a sandal, a shoe' (that which is bound to the foot).

§ 492. (*a*) Nearly all roots may, without undergoing any change, be used as the last members of compound nouns, and when employed thus, they generally convey the sense of a Present Participle of the Active; *e.g.* धर्मबुध् 'knowing the law, one who knows the law' (from धर्म and बुध्), वेदविद् 'knowing the Vedas, one who knows the Vedas' (from वेद and विद्).

(*b*) When a root that ends in a short vowel is used in this manner, the letter त् is affixed to it; *e.g.* विश्वजित् 'conquering all, one who conquers all' (from विश्व and जि); चित्रकृत् 'making pictures, a painter' (from चित्र and कृ). But विश्वपा 'protecting all, one who protects all', (from विश्व and पा) &c.

§ 493. In general, however, nominal bases are derived from verbal roots or derivative verbal bases by means of **suffixes**, and from the nominal bases so formed other nominal bases are derived by means of other suffixes; or nominal bases are formed by composition. Nominal bases derived from roots or from other nominal bases by means of suffixes are called **Derivative Nominal Bases**; nominal bases formed by composition are called **Compound Nominal Bases** or **Compounds.**

I.—DERIVATIVE NOMINAL BASES.

§ 494. The suffices by which nominal bases are derived from roots or derivative verbal bases are called **primary** or **kṛit** suffixes, and the nominal bases formed by them, **primary nominal bases.** Those suffixes by which nominal bases are derived from other nominal bases are called **secondary** or **taddhita** suffixes; and the nominal bases formed by them, **secondary nominal bases.** *E.g.* the bases कर्तृ 'a doer', मति 'intelligence', बोधयितृ 'one who causes to know', are primary nominal bases, the first derived by the primary or kṛit suffix तृ from rt. कृ 'to do', the second derived by the kṛit suffix ति from the root मन् 'to think', and the third derived by the kṛit suffix तृ from the causal base बोधि· 'to cause to know' (of rt. बुध्). But the bases कर्तृत्व 'the state of a doer', मतिमत् 'possessed of intelligence', अपुत्रता 'childlessness', are secondary nominal bases, derived, the first by the secondary or taddhita sufix त्व from the primary nominal base कर्तृ 'a doer', the second by the taddhita suffix मत् from the primary nominal base मति 'intelligence', and the third by the taddhita suffix ता from the compound nominal base अपुत्र 'childless'.

§ 495.· There is a peculiar class of primary or kṛit suffixes to which the native grammarians have applied the technical denomination of **uṇâdi**-suffixes, *i.e.* a list of suffixes headed by the suffix उण् (or उ with the mute or indicatory letter ण् attached to it). They form like other kṛit suffixes, primary nouns from verbal roots but are given in special lists because their application is rare, and because either the nouns derived by them are formed very irregularly, or the connection between the meanings of the nouns derived by them and the roots from which they are supposed to have been derived is not so clearly discernible as it is in the case of other primary nouns. Instances of nouns formed by

means of Uṇâdi-suffixes are अश्व 'a horse', from अश् 'to pervade', उष्ट्र 'a camel', derived from उष् 'to burn', &c.

§ 496. The rules of Sandhi which apply to the final letters of roots or derivative verbal bases and the initial letters of primary or kṛit suffixes are generally those stated in § 44, ff., and § 209, ff. The same rules apply also to the final letters of nominal bases and initial vowels or initial य् of secondary or taddhita suffixes. Before taddhita suffixes which begin with any other consonant than य्, nominal bases that end in consonants must first undergo the same changes which they undergo in their Loc. Plur., afterwards the rules given in § 26, ff. are applied; there are, however, exceptions.

§ 497. The only primary nouns the formation of which will be fully taught here, are the Participles, the Gerund, the Infinitive, and the Verbal Adjectives. In § 539 the student will find a list of other common Primary or Kṛit suffixes, and in § 540 a list of the most common Secondary or Taddhita suffixes.

1.—Participles.

(a)—*Participles of the Present tense.*

§ 498. (a) The **Participle of the Present Parasmai.** is formed by the addition of the suffix अत् to the special base of the Pres. Par.; when the special base is changeable, अत् is added to the special weak base. The base undergoes before अत् the same changes which it undergoes before the termination अन्ति or अति of the 3 Plur. Pres. Ind. Par. *E. g.*

rt. भू	cl. 1. Sp. B.	भव;	3 Pl. Pres. भवन्ति;	Ptc. भवत्	'being'.
rt. दिव्	4. "	दीव्य;	" दीव्यन्ति;	" दीव्यत्	'playing'.
rt. तुद्	6. "	तुद;	" तुदन्ति;	" तुदत्	'striking'.
rt. द्विष्	2. Sp. W. B.	द्विष्;	" द्विषन्ति;	" द्विषत्	'hating'.
rt. या	2. "	या;	" यान्ति	" यात्	'going'.
rt. अस्	2. "	स्;	" सन्ति;	" सत्	'being'.
rt. हु	3. "	जुहु;	" जुह्वति;	" जुह्वत्	'sacrificing'.
rt. सु	5.	सुनु;	" सुन्वन्ति;	" सुन्वत्	'squeezing out'.

rt. आप् 5.Sp.W.B.आप्नु; 3 Pl.Pr.आप्नुवन्ति; Ptc.आप्नुवत् 'obtaining'.
rt. रुध् 7. „ रुन्ध्; „ रुन्धन्ति; „ रुन्धत् 'obstructing'.
rt. तन् 8. „ तनु; „ तन्वन्ति; „ तन्वत् 'stretching'.
rt. क्री 9. „ क्रीणी; „ क्रीणन्ति; „ क्रीणत् 'buying'.
rt. चुर् 10. Sp. B. चोरय; „ चोरयन्ति; „ चोरयत् 'stealing'.
rt. बुध् ;Caus. „ बोधय; „ बोधयन्ति; „ बोधयत् 'causing to know'.
„ Des. „ बुबोधिष; „ बुबोधिषन्ति; „ बुबोधिषत् 'wishing to know'.

(*b*) The declension and the formation of the feminine base of this participle have been treated of in § 101, ff.

(*c*) विद् cl. 2. 'to know', forms its Pres. Partic. Par. either regularly विदत्, or it forms by means of the suffix of the Partic. of the Red. Perf. Par. विद्वस्, declined § 124. (See § 279).

§ 499. (*a*) **The Participle of the Present Atmane.** is formed by the addition of the suffix मान (changeable to माण by § 58, Fem. माना or माणा) to the special base of the Present; but when the special base is changeable, आन (instead of मान) is added to the special weak base. Final अ of the special base remains unchanged before मान; before आन the base undergoes the same changes which it undergoes before the termination अते of the 3 Plur. Pres. Ind. Âtm. *E. g.*

rt. भू cl. 1. Spec. B. भव; Partic. भवमान.
rt. दिव् cl. 4. „ „ दीव्य; „ दीव्यमान.
rt. तुद् cl. 6. „ „ तुद „ तुदमान.

rt. द्विष् cl. 2. Sp. W. B. द्विष्; 3 Pl. Pres. द्विषते; Ptc. द्विषाण.
rt. हु cl. 3. „ जुहु; „ जुह्वते; „ जुह्वान.
rt. सु cl. 5. „ सुनु; „ सुन्वते; „ सुन्वान.
rt. आप् cl. 5. , आप्नु; „ आप्नुवते; „ आप्नुवान.

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rt. रुध् cl. 7. Sp. W. B. रुन्ध्; 3 Pl. Pres. रुन्धते; Ptc. रुन्धान.
rt. तन् cl. 8. „ तनु; „ तन्वते; „ तन्वान.
rt. क्री cl. 9. „ क्रीणी; „ क्रीणते; „ क्रीणान.
rt. हन् with prep. आ; 3Pl.Pres.Â. आघ्नते (§283); Ptc. आघ्नान.
rt. चुर् cl. 10. Spec.B. चोरय; Partic. चोरयमाण.
rt. बुध्; Caus. „ „ बोधय; „ बोधयमान.
Des. B. बुबोधिष; „ बुबोधिषमाण.

(*b*) This participle is declined according to § 131.

(*c*) आस् cl. 2. 'to sit', forms its Pres. Partic. Âtm. irregularly. आसीन 'sitting'.

§ 500. (*a*) The **Participle of the Present Passive** is formed by the addition of the suffix मान (changeable to माण by § 58) to the Passive base in य. *E. g.*

rt. तुद्; Pass. B. तुद्य; Ptc. तुद्यमान 'who or what is struck'.
rt. चि; „ चीय; „ चीयमान 'who or what is gathered'.
rt. श्रु; „ श्रूय; „ श्रूयमाण 'who or what is heard'.
rt. कृ; „ क्रिय; „ क्रियमाण 'who or what is done'.
rt. दा; „ दीय; „ दीयमान 'who or what is given'.
rt. चुर् cl. 10. „ चोर्य; „ चोर्यमाण 'who or what is stolen'.
rt. बुध्; Caus. Pass. बोध्य; „ बोध्यमान 'who or what is caused to know'.
Des. Pass. बुबोधिष्य; „ बुबोधिष्यमाण 'who or what is desired to know'.

(*b*) This participle also is declined according to § 131.

(*b*)—*Participles of the Simple Future.*

§ 501. (*a*) The **Participle of the Simple Future** in Parasmai. is formed by the addition of the suffix अत् to the base of the Simple Fut. Par. in स्य or इ्य; the participle of the Simple Future in Âtmane. and in Passive by the addition of the suffix मान to the base of the Simple Fut. Âtm. and Pass. in स्य or इ्य. Before अत् the final अ of the Future base is dropped, before मान the base remains unchanged. *E. g.*

	Base of the Simple Fut.	Future Partic.	
rt. दा; in Par. and Âtm.	दास्य;	Par. दास्यत् Âtm. दास्यमान	'one who will give'.
„ „ in Pass.	दास्य or दायिष्य;	Pass. दास्यमान or „ दायिष्यमाण	'who or what will be given'.
rt. भू; in Par. and Âtm.	भविष्य;	Par. भविष्यत् Âtm. भविष्यमाण	'who or what will be'.
„ „ in Pass.	भविष्य or भाविष्य;	Pass. भविष्यमाण or „ भाविष्यमाण	
rt. बुध्; in Par. Âtm. and Pass.	बोधिष्य;	Par. बोधिष्यत् Âtm. बोधिष्यमाण	'who or what will know'.
		Pass. बोधिष्यमाण	'who or what will be known'.
rt. चुर्; in Par. and Âtm.	चोरयिष्य;	Par. चोरयिष्यत् Âtm. चोरयिष्यमाण	'who or what will steal'.
„ „ in Pass.	चोरयिष्य or चोरिष्य;	Pass. चोरयिष्यमाण or „ चोरिष्यमाण	'who or what will be stolen'.

(*b*) For the declension and the formation of the feminine base of these participles see § 101 and § 131.

(*c*)—*Participles of the Perfect.*

502. (*a*) **The Participle of the Reduplicated Perfect Parasma.** is formed with the suffix वस् which is generally added to the weak base of the Red. Perfect. When the weak base consists of only one syllable, वस् is added with the intermediate इ; and it may be added with or without इ after the roots गम् 'to go', हन् 'to strike', दृश् 'to see', विश् 'to enter, and विद् cl, 6 'to find'. Of the five roots mentioned in § 316, घस् forms this participle from the weak base (with इ) and जन् and खन् form it from the strong base with penultimate (short) अ (without इ), while गम् and हन् may form it in either way. *E.g.*

rt. भिद्;	Red.W.B. बिभिद्;	Ptc. बिभिद्वस्	'who or what split'.
rt. तुद्;	„ तुतुद्;	„ तुतुद्वस्	'who or what struck'.
rt. दिव्;	„ दिदिव्;	„ दिदिव्वस् (§ 309,*a*)	'who or what played'.
rt. नी;	„ निनी;	„ निनीवस्	'who or what led'.
rt. स्तु;	„ तुष्टु;	„ तुष्टुवस्	'who or what praised'.
rt. कृ;	„ चकृ;	„ चकृवस्	'who or what did'.
rt. अस्;	„ आस्	„ आसिवस्	'who or what threw'.

rt. इष्; Red. W. B. ईष्; Ptc. ईषिवस् 'who or what wished'.
rt. दा; „ दद्; „ ददिवस् 'who or what gave'.
rt. घस्; „ जक्ष् „ जक्षिवस् 'who or what ate'.
rt. पच्; „ पेच् „ पेचिवस् 'who or what cooked'.
rt. वच्; „ ऊच् „ ऊचिवस् 'who or what spoke'.
rt. यज्; „ ईज् „ ईजिवस् 'who or what sacrificed'.
But rt. खन्; Ptc. चखन्वस् 'who or what dug'.
rt. गम्; „ जग्मिवस् or जगन्वस् (§ 309, *b*) 'who or what went'.
rt. हन्; „ जघ्निवस् or जघन्वस् 'who or what struck'.
rt. दृश्; „ ददृशिवस् or ददृश्वस् 'who or what saw'.

(*b*) The declension and the formation of the feminine base this participle have been treated of in §§ 122–125.

§ 503. (*a*) The **Participle of the Red. Perfect Âtmane.** is formed with the suffix आन (changeable to आण, Fem. आना or आणा) which is generally added to the weak base of the Red. Perfect; final letters of the base generally undergo before आन the same changes which they undergo before the termination इरे of the 3 Plur. Âtm. *E. g.*

rt. भिद्; Red. W. B. बिभिद्; 3. Pl. Â. बिभिदिरे; Ptc. बिभिदान.
rt. नी; „ निनी; „ निन्यिरे; „ निन्यान.
rt. स्तु; „ तुष्टु; „ तुष्टुविरे; „ तुष्टुवान.
rt. कृ; „ चकृ; „ चक्रिरे; „ चक्राण.
rt. दा; „ दद्; „ ददिरे; „ ददान.
rt यज्; „ ईज्; „ ईजिरे; „ ईजान.

(*b*) For the declension of this participle see § 131.

§ 504. (*a*) Roots ending in ॠ (including the roots तॄ and जॄ in § 318 form their Perfect Participles, contrary to the general rule, thus: वस् is added to the root, which then is changed in accordance with the

rules of Sandhi (§ 48), and is *finally* reduplicated; in the case of आन, on the other hand, the root is *first* reduplicated, and आन afterwards added to the reduplicated form changed according to the rules of Sandhi.

E.g. rt. कॄ; Ptc. Par. चिकीर्वस्; Ptc. Âtm. चकिराण.
rt. तॄ; „ „ तितीर्वस्; „ „ततिराण.
rt. शॄ; „ „ शिशीर्वस्; „ „ शशिराण.
rt. पॄ; „ „ पुपूर्वस् „ „ पपुराण.

Some grammarians, however, form तितिराण and पुपुराण in Âtm.; and of दॄ, पॄ, and शॄ (§ 307, *d*) some form दद्रवस्, पप्रवस्, and शश्रवस् in Par. The root कृ with सम् forms संचस्कृवस् and संचस्क्राण. The root ऋच्छ (§ 322, *c*) similarly forms आनृच्छ्वस्. Of जागृ some form जजागृवस्, others जजागर्वस्.

(*b*) Roots which drop their penultimate nasal in other forms (see § 381, *b*, 1) drop it also in these participles; *e.g.* अञ्ज् forms (*not* आनञ्ज्वस्, but) आजिवस् as if from अज्.

§ 505. **The Participles of the Periphrastic Perfect** in Parasmai. and Âtmane. are formed by the addition of the Participles of the Redupl. Perf. of the auxiliary verbs कृ, अस् or भू, to the base in आम्. *E.g.*

rt. उन्द् ; Ptc. P. उन्दांचकृवस् or उन्दामासिवस् or उन्दांबभूवस्.
rt. आस् ; „ Â. आसांचक्राण or आसामासिवस् or आसांबभूवस्.
rt. चुर् ; „ P. चोरयांचकृवस् or चोरयामासिवस् or चोरयांबभूवस्.
„ Â. चोरयांचक्राण or चोरयामासिवस् or चोरयांबभूवस्.

(*d*)—*The Past Participles.*

§ 506. (*a*) **The Past Passive Participle** is formed by the addition to the root or to the derivative verbal base of the suffix त (Fem. base ता); sometimes (§ 508) this suffix त is changed to न (changeable to ण by § 58, Fem. base ना or णा). *E. g.*

rt. स्ना 'to bathe'; Past Pass. Ptc. स्नात 'bathed'.
rt. चि 'to gather'; „ „ „ चित 'gathered.'
rt. नी 'to lead'; „ „ „ नीत 'led'.
rt. स्तु 'to praise'; „ „ „ स्तुत 'praised'.
rt. भू 'to become'; „ „ „ भूत 'become'.

rt. कृ 'to do'; Past Pass Ptc. कृत 'done'.
rt. मुच् 'to loosen'; „ „ „ मुक्त 'loosened'.
Caus. B. बोधि (of rt. बुध्);„ „ „ बोधित 'made to know'.
Des. B. चिकीर्ष (of rt. कृ);„ „ „ चिकीर्षित 'desired to do'.
But rt. कॄ 'to scatter'; „ „ „ कीर्ण 'scattered'.
rt. भिद् 'to split'; „ „ „ भिन्न 'split'.

(*b*) For the declension of this participle see § 131.

§ 507. (*a*) The suffix त is added to many roots without the intermediate इ, to many other roots with the intermediate इ, and to a few roots it may be added with or without the intermediate इ. In general, त is added without इ to all roots ending in vowels, and to those monosyllabic roots ending in consonants to which any other suffix (beginning with a consonant, except य्) must or may be added without इ; *e.g.*

rt. श्रि (*seṭ*) 'to go'; Past Pass. Ptc. श्रित 'gone'.
rt. सिच् (*aniṭ*) 'to sprinkle'; „ „ „ सिक्त 'sprinkled'.
rt. युज् (*aniṭ*) 'to join'; „ „ „ युक्त 'joined'.
rt. गुह् (*opt.-aniṭ*) 'to cover'; „ „ „ गूढ 'covered'.
t.r वृध् (*seṭ*, but see § 370*d*) 'to grow'; „ वृद्ध 'grown'.

(*b*) त is added without इ also to इन्ध्, उन्द्, ऋष्, गुर्, चित् cl. 1, जन्, जुष्, तुर्व्, त्रस्, दीप्, मद्, यत्, विज् and some other less common roots; *e.g.*

rt. इन्ध् 'to kindle'; Past Pass. Ptc. इद्ध 'kindled'.
rt. दीप् 'to shine'; „ „ „ दीप्त 'shining'.

(*c*) त may optionally be added with or without intermediate इ to rt. क्लिश्, P. P. Ptc. क्लिष्ट or क्लिशित 'afflicted'; rt. त्वर्, P. P. Ptc. त्वरित or तूर्ण (§ 508) 'swift'; rt. पू. cl., 1, P. P. Ptc. पवित or पूत 'purified'; and to certain other roots provided the Past Pass. Ptc. is used impersonally or conveys the sense of beginning to perform the action or to undergo the state which is expressed by the root; *e.g.* rt. स्विद् forms स्विदित (or स्वेदित) or स्विन्न in the sense of 'beginning to perspire,' or when the Partic. is used impersonally (स्विदितमनेन or स्विन्नमनेन 'he has perspired).

(*d*) To all other roots, and to all derivative verbal bases except those which already end in इ, त must be added with intermediate इ; like-

wise (against the general rule under *a*) to क्षुध् 'to be hungry' (P. P. Ptc. क्षुधित), ग्रह् 'to seize', पत् to fall (पतित), वस् 'to dwell' (उषित), शी 'to lie down' (शयित), &c. After ग्रह् the intermediate इ must be lengthened (P. P. Ptc. गृहीत). *E.g.*

rt. शङ्क् 'to suspect'; Past. Pass Ptc. शङ्कित 'suspected'.
rt. निन्द् 'to blame'; " " " निन्दित 'blamed'.
rt. चुर् 'to steal'; Deriv. Base चोरि; Past P. Ptc. चोरित 'stolen';
rt. बुध् 'to know'; Caus. Base बोधि; Past. P. Ptc. of Caus. बोधित 'made to know'.
" " Desid. Base बुबोधिष; P. P. Ptc. of Desid. बुबोधिषित (§ 456) desired to know'.
" " Âtm. Freq. Base बोबुध्य; P. P. Ptc. of Freq. बोबुधित.
rt. भू 'to be'; " " " बोभूय; " " " बोभूयित (§ 465).

(*e*) When त is added without intermediate इ to roots ending in consonants, the rules given in § 309 ff. must be observed; *e.g.*

rt. त्यज 'to abandon'; Past. Pass. Ptc. त्यक्त 'abandoned'.
rt. सृज 'to emit'; " " " सृष्ट 'emitted'.
rt. लभ् 'to obtain'; " " " लब्ध 'obtained'.
rt. इष् 'to wish'; " " " इष्ट 'wished'.
rt. दह् 'to burn'; " " " दग्ध 'burnt'.
rt. लिह् 'to lick'; " " " लीढ 'licked'.
rt. मुह् 'to faint'; " " " मुग्ध or मूढ 'faint'.
rt. नह् 'to bind'; " " " नद्ध 'bound'.
rt. सह् 'to bear'; " " " सोढ 'borne'.

§ 508. (*a*) Wherever the suffix त (without intermediate इ) would immediately follow upon one of the consonants द् or र्, it must be changed to न. This न is substituted for त also after those roots ending in आ (ए, ऐ, and ओ, § 297, *b*) which begin with a conjunct consonant and contain a semivowel; and also after certain other roots such as हा 'to go', हा 'to abandon', श्वि 'to grow', डी 'to fly', दी 'to perish', ली 'to adhere', लू 'to cut',

व्रश्च् 'to tear', भञ्ज् 'to break', भुज् 'to bend', (not 'to enjoy',), मज्ज् 'to dive', रुज् 'to break', विज् 'to tremble' etc. Before न final द् is changed to न् and final ज् and ज्ज् are changed to ग्. *E.g.*

rt. कॄ 'to scatter'; (§ 48) Past. Pass. Ptc. कीर्ण 'scattered'.
rt. तुर्व् 'to strike'; (§ 309,*a*) „ „ „ तूर्ण 'struck'. (§ 507, *c*).
rt. भिद् 'to split'; „ „ „ भिन्न 'split'.
rt. ग्लै 'to fade'; „ „ „ ग्लान 'faded'.
rt. हा 'to go'; „ „ „ हान 'gone'.
rt. हा 'to abandon'; „ „ „ हीन 'abandoned'.
rt. लू 'to cut'; „ „ „ लून 'cut'.
rt. भुज् 'to bend'; „ „ „ भुग्न 'bent'. (but भुक्त 'enjoyed').
rt. मज्ज् 'to dive'; „ „ „ मग्न immerged'.
rt. सद् 'to sit'; „ „ „ सन्न (with prep. नि निषण्ण etc.).

(*b*) The following are common exceptions to this rule: rt. मद् 'to become intoxicated', P. P. Ptc. मत्त 'intoxicated'; rt. ख्या to name', ख्यात 'named, known'; ध्यै 'to think', ध्यात 'thought'; व्ये forms वीत and ह्वे हूत by § 509, *a*.

(*c*) Some roots optionally change त to न; rt. उन्द् 'to moisten', P.P. Ptc. उत्त or उन्न 'moistened'; rt. नुद् 'to strike', नुत्त or नुन्न 'struck'; rt. घ्रा 'to smell', घ्रात or घ्राण 'smelt'; rt. त्रै 'to protect', त्रात or त्राण 'protected'; rt ह्री 'to be ashamed,' ह्रीत or ह्रीण 'ashamed', Rt. दिव् 'to play' generally forms द्यून 'played', but when it means 'to gamble', it forms द्यूत. Rt. विद् 'to know' forms विदित 'known'; rt. विद् 'to find,' वित्त or विन्न, &c.

§ 509. Before the suffix (त or न) of the Past Passive Participle roots undergo the following changes:—

(*a*) The roots mentioned in §381 *b*, 6, (except वे) are changed as they are changed in the Benedictive Par.; *e.g.*

rt. वच् 'to speak'; Past Pass. Ptc. उक्त 'spoken'.
rt. वद् 'to say'; " " " उदित 'said'.
rt. वह् 'to carry'; " " " ऊढ 'carried'.
rt. यज् 'to sacrifice'; " " " इष्ट 'sacrificed'.
rt. व्यध् 'to pierce'; " " " विद्ध 'pierced'.
rt. प्रछ् 'to ask'; " " " पृष्ट 'asked'.
rt. व्रश्च् 'to tear'; " " " वृक्ण 'torn'.
rt. ह्वे 'to call'; " " " हूत 'called'.
rt. श्वि 'to grow'; " " " शून 'grown'.
rt. ज्या 'to decay'; " " " जीन 'decayed'.
rt. शास् 'to rule'; " " " शिष्ट 'ruled'.

(*b*) A penultimate radical nasal is generally dropped (see § 381 *b*, 1); *e.g.*

rt. बन्ध् 'to bind'; Past Pass. Ptc. बद्ध 'bound'.
rt. दंश् 'to bite'; " " " दष्ट 'bitten'.
rt. ग्रन्थ् 'to tie'; " " " ग्रथित 'tied'.
rt. भञ्ज् 'to break'; " " " भग्न 'broken'.
But rt. निन्द् 'to blame'; " " " निन्दित 'blamed'.

(*c*) The penultimate vowel of roots that end in a nasal is generally lengthened before त (without the intermediate इ); *e.g.*

rt. क्रम् 'to step'; Past Pass. Ptc. क्रान्त 'stepped' (§ 309, *b*).
rt. शम् 'to grow calm'; " " " शान्त 'calm'.

(*d*) But the roots गम् 'to go', नम् 'to bend', यम् 'to restrain', रम् 'to sport', मन् 'to think', हन् 'to kill', वन् cl. 1, 'to serve', and all roots of the 8th (*tanādi*) class that end in a nasal, drop their final nasal before त; *e.g.*

rt. गम् 'to go'; Past Pass. Ptc. गत 'gone'.
rt. हन् 'to strike'; " " " हत 'struck'.
rt. तन् 'to stretch'; " " " तत 'stretched'.

(e) And the roots खन् 'to dig', जन् 'to be born,' and सन् 'to obtain' drop their final न् and lengthen their vowel before त (see § 385, 2); *e.g.*

rt. खन् 'to dig'; Past Pass. Ptc. खात 'dug'.

(f) A final radical व् is changed to ऊ before त (without intermediate इ) and न; but when preceded by र्, it is dropped (§ 309, *a*); *e.g.*

rt. सिव् 'to sew'; Past Pass. Ptc. स्यूत 'sewn'.

rt. दिव् 'to play'; „ „ „ द्यूत or द्यून (§ 508, *c*).

rt. तुर्व् 'to strike'; „ „ „ तूर्ण (§ 46) 'struck'.

(g) Roots of the 1st (*bhvâdi*) class with penultimate उ may optionally substitute Guṇa for their radical vowel before the suffix त (when added with intermediate इ), provided the Past Pass. Ptc. is used impersonally or conveys the sense of 'beginning' to perform the action or to undergo the state expressed by the root; *e.g.* rt. मुद् 'to delight' forms usually मुदित 'delighted'; but in the sense of 'beginning to delight', or when the Past Pass. Ptc. is used impersonally, it forms मुदित or मोदित. In a few other roots, such as स्विद् cl. 1, to which the suffix of the Past Pass. Ptc. may under certain conditions (§ 507, *c*) optionally be added with the intermediate इ, Guṇa must be substituted for the radical vowel, when त is added with इ; *e.g.* स्वेदित or स्विन्न; but of rt. स्विद् cl. 4, स्विदित or स्विन्न.

§ 510. The following roots form their Past Passive Partic. irregularly

(*a*) दो 'to cut; Past Pass. Ptc. दित 'cut'.

धा 'to place'; „ „ „ हित 'placed'.

मा 'to measure'; }
मे 'to barter'; } „ „ „ मित 'measured', 'bartered'.

सो 'to finish'; „ „ „ सित 'finished'.

स्था 'to stand'; „ „ „ स्थित 'standing'.

गै 'to sing'; „ „ „ गीत 'sung'.

धे 'to suck'; „ „ „ धीत 'sucked'.

पा 'to drink'; „ „ „ पीत 'drunk'.

छो 'to split'; „ „ „ छात or छित 'split'.

शो 'to sharpen'; „ „ „ शात or शित 'sharpened'.

वे 'to weave'; Past Pass. Ptc. उत 'woven'.
जागृ 'to wake'; „ „ „ जागरित 'awake'.
दरिद्रा 'to be poor'; „ „ „ दरिद्रित 'poor'.

(*b*) The roots दा 'to give', and दे 'to protect', form in the Past Pass Ptc. दत्त 'given', 'protected'; this participle may drop its initial द्, when a preposition that ends in a vowel is prefixed to it; *e.g.* प्रदत्त or प्रत्त; when द् has thus been dropped, a preceding इ or उ is lengthened; *e.g.* निदत्त or नीत्त.

(*c*) Alphabetical list of some other roots which form their Past Pass. Ptc. irregularly:—

rt. अद् 'to eat'; Past Pass. Ptc. जग्ध 'eaten'; (अन्न *n.* 'food').
rt. अव् 'to protect'; „ „ „ ऊत 'protected'.
rt. क्षि 'to destroy'; „ „ „ क्षित or क्षीण 'destroyed'.
rt. ज्वर् 'to be ill'; „ „ „ जूर्ण 'ill' (as with fever).
rt. धाव् 'to cleanse'; „ „ „ धौत 'cleansed'.
rt. प्याय् 'to grow'; „ „ „ प्यान or पीन 'grown'.
rt. मुर्छ् 'to faint'; „ „ „ मूर्त or मूर्छित 'fainting'.
rt. श्यै „ „ „ { श्यान 'contracted'. शीन 'coagulated'. शीत 'cold'.
rt. श्रा 'to cook'. „ „ „ श्राण or शृत 'cooked'.
rt. स्फाय् 'to grow'; „ „ „ स्फीत 'grown'.
rt. ह्लाद् 'to delight'; „ „ „ ह्लन्न 'delighted'.

§ 511. A few roots cannot form the Past Pass. Ptc. in त or न; its meaning, however, is expressed by certain adjectives derived from the roots; *e.g.* rt. क्षै 'to waste', क्षाम 'wasted'; rt. पच् 'to cook', पक्व 'cooked', ripe'; rt. शुष् 'to become dry', शुष्क 'dry'; rt. कृश् 'to emaciate', कृश 'emaciated' (but *e.g.* with prep. प्र, प्रकृशित); rt. फल् 'to burst open', फुल्ल 'blown' (but *e.g.* with prep. प्र, प्रफुल्त or प्रफुल्ल) &c.

§ 512. (*a*) A **Past Active Ptc.** is derived from the Past Pass. Ptc. in त (or न) by the addition of the suffix वत्; *e.g.*

rt. स्ना 'to bathe'; P. P. Ptc. स्नात; P. Act. P. स्नातवत् 'one who has bathed'.

rt. कृ 'to do'; „ कृत; „ कृतवत् 'one who has done'.

rt. भिद् 'to split'; „ भिन्न; „ भिन्नवत् 'one who has split'.

(*b*) For the declension and the formation of the feminine base of this participle see § 111 ff.

2.—THE GERUND.

§ 513. (*a*) The Gerund is generally formed either by the addition of the suffix त्वा, or by the addition of the suffix य, to the root or derivative verbal base. The suffix त्वा is added to roots or derivative verbal bases to which no preposition (nor any of the words mentioned in §§ 488, 489) is prefixed; य is added to roots or derivative verbal bases to which a preposition (or one of the words mentioned in §§ 488, 489) is prefixed. *E.g.*

rt. नी 'to lead'; Ger. नीत्वा 'having led'.

rt. चुर् cl. 10 'to steal'; Deriv. Base चोरि; Ger. चोरयित्वा 'having stolen'.

rt. बुध् 'to know'; Caus. B. बोधि; Ger. of Caus. बोधयित्वा 'having caused to know'.

Ger. of rt. नी with prep. वि, विनीय 'having trained'.

Ger. of Caus. of rt. बुध् with prep. प्र, प्रबोध्य 'having informed'.

(*b*) The negative अ 'not' may be prefixed to either form of the Gerund; *e.g.*

अ + नीत्वा = अनीत्वा 'not having led'.

अ + चोरयित्वा = अचोरयित्वा 'not having stolen'.

अ + विनीय = अविनीय; अ + प्रबोध्य = अप्रबोध्य.

(*a*)—*Formation of the Gerund by means of the suffix* त्वा.

§ 514. The suffix त्वा is added to many roots without intermediate इ; to some roots it may optionally be added with or without intermediate इ; to other roots and to derivative verbal bases it is added with the intermediate इ.

(*a*) त्वा is added without intermediate इ to roots ending in vowels (except श्वि, डी, शी, पू, and जॄ), and to such *aniṭ* roots (§ 298, *a*, 2) ending in consonants as are not specially mentioned under (*b*) and (*c*) below; *e. g.*

rt. ज्ञा	'to know';	Ger.	ज्ञात्वा.
rt. जि	'to conquer';	„	जित्वा.
rt. यु	'to join';	„	युत्वा.
rt. भू	'to become';	„	भूत्वा.
rt. कृ	'to do';	„	कृत्वा.
rt. तॄ	'to cross';	„	तीर्त्वा (§ 48).
rt. पॄ	'to fill;'	„	पूर्त्वा (§ 48).
rt. त्रै	'to protect';	„	त्रात्वा (§ 297, *b*).
rt. मुच्	'to loosen';	„	मुक्त्वा.
rt. छिद्	'to split';	„	छित्त्वा.

(*b*) त्वा may optionally be added with or without intermediate इ to the optionally-*aniṭ* roots enumerated in § 298, *b*, 2 and 3 (except व्रश्च्), to (इष् इच्छति) 'to wish', रिष् 'to hurt', रुष् 'to hurt', लुभ् 'to desire', सह् 'to bear', पू 'to purify', to many roots ending in अन् and अम् (*viz.* to खन्, तन्, मन्, कम्, क्षम्, क्रम्, चम्, तम्, दम्, भ्रम्, रम्, शम्, श्रम्, स्यम्), to roots ending in इव्, and to some other roots such as वृत् 'to be', स्तम्भ् 'to support', स्रंस् 'to fall', वञ्च् 'to roam about', &c.; *e.g.*

rt. अञ्ज्	'to anoint';	Ger.	अञ्जित्वा or अङ्क्त्वा or अक्त्वा
rt. इष्	'to wish';	„	एषित्वा or इष्ट्वा.
rt. तन्	'to stretch';	„	तनित्वा or तत्वा.
rt. खन्	'to dig';	„	खनित्वा or खात्वा.
rt. दम्	'to tame';	„	दमित्वा or दान्त्वा.
rt. वृत्	'to be';	„	वर्तित्वा or वृत्त्वा.

(*c*) त्वा must be added with intermediate इ to क्षुध् 'to be hungry', वस् 'to dwell', to all roots that do not fall under (*a*) and (*b*), and to derivative verbal bases; *e.g.*

rt. क्षुध् 'to be hungry'; Ger. क्षुधित्वा or क्षोधित्वा.
rt. व्रश्च् 'to tear'; „ व्रश्चित्वा.
rt. जीव् 'to live'; „ जीवित्वा.
rt. बुध्, Caus. B. बोधि; „ बोधयित्वा.
Desid. B. बुबोधिष; „ बुबोधिषित्वा.

(*d*) The intermediate इ must be lengthened after the rt. ग्रह् 'to seize' (Ger. गृहीत्वा), and it may optionally be lengthened after rt. जॄ 'to grow old' (Ger. जरित्वा or जरीत्वा).

§ 515. When त्वा is added to a root without intermediate इ, final radical consonants combine with the initial त् of त्वा as they combine with the initial त् of the suffix त (§ 507, *e*); moreover the root is liable to all the changes described in § 509 (*a*)—(*f*). *E.g.*

rt. वच् 'to speak'; Ger. उक्त्वा.
rt. यज् 'to sacrifice'; „ इष्ट्वा.
rt. बन्ध् 'to bind'; „ बद्ध्वा.
rt. शम् 'to grow calm'; „ शान्त्वा (or शमित्वा).
rt. गम् 'to go'; „ गत्वा.
rt. खन् 'to dig'; „ खात्वा (or खनित्वा).
rt. दिव् 'to play'; „ द्यूत्वा (or देवित्वा).

§ 516. When त्वा is added with intermediate इ, the following rules apply to the root:

(*a*) Guṇa is generally substituted for penultimate short vowels and for final vowels. Penultimate nasals are not dropped. *E.g.*

rt. इष् 'to wish'; Ger. एषित्वा (or इष्ट्वा).
rt. दिव् 'to play'; „ देवित्वा (or द्यूत्वा).
rt. वृत् 'to be'; „ वर्तित्वा (or वृत्त्वा).
rt. शी 'to lie down'; „ शयित्वा.
rt. पू 'to purify'; „ पवित्वा (or पूत्वा).
rt. जॄ 'to grow old; „ जरित्वा (or जरीत्वा).
rt स्रंस् 'to fall'; „ स्रंसित्वा (or स्रस्त्वा).

(*b*) Guṇa may optionally be substituted for penultimate इ and उ of roots which begin with consonants and end in any consonant except य्;

likewise for the penultimate ऋ of तृप् 'to thirst', मृप् 'to bear', and कृश् 'to become emaciated'; *e. g.*

rt. द्युत् 'to shine'; Ger. द्युतित्वा or द्योतित्वा.
rt. लिख् 'to write'; „ लिखित्वा or लेखित्वा.
rt. क्लिद् 'to be moist'; „ क्लिदित्वा or क्लेदित्वा (or क्लित्त्वा).
rt. तृष् 'to thirst'; „ तृषित्वा or तर्षित्वा.

(*c*) Guṇa is (against *a* and *b*) not substituted for the radical vowel of कुष् 'to extract', क्लिश् 'to torment', गुध् 'to put on' (clothes), मुष् 'to steal', मृड् 'to delight', मृद् 'to rub', रुद् 'to weep', विद् 'to know', and of विज् 'to tremble', and certain other roots. The roots ग्रह् 'to seize', वद् 'to say', and वस् 'to dwell', are changed as in the Past Pass. Ptc. *E. g.*

rt. क्लिश् 'to torment'; Ger. क्लिशित्वा (or क्लिष्ट्वा).
rt. विद् 'to know'; „ विदित्वा.
rt. वद् 'to say'; „ उदित्वा.
rt. वस् 'to dwell'; „ उषित्वा.
rt. ग्रह् 'to seize'; „ गृहीत्वा.

(*d*) A penultimate nasal of roots ending in थ् or फ्, and the penultimate nasal of वञ्च् 'to roam about', and लुञ्च् 'to tear out', may (against *a*) be dropped; *e.g.*

rt. ग्रन्थ् 'to tie'; Ger. ग्रथित्वा or ग्रन्थित्वा.
rt. वञ्च् 'to roam'; „ वचित्वा or वञ्चित्वा (or वक्त्वा).

§ 517. The final इ of derivative verbal bases in इ is guṇated; other derivative verbal bases undergo before the intermediate इ of the Gerund the same changes which they undergo before the intermediate इ of the Future, &c. *E. g.*

rt. चुर् cl. 10 'to steal'; Deriv. Base चोरि; Ger. चोरयित्वा.
rt. बुध् 'to know'; Caus. Base बोधि; „ बोधयित्वा.
Desid. Base बुबोधिष; „ बुबोधिषित्वा.
Âtm. Freq. B. बोबुध्य; „ बोबुधित्वा.

§ 518. The following roots form their Gerund in त्वा irregularly:

(*a*) The roots enumerated in § 510 (*a*) and (*b*) are changed in the Gerund in त्वा as they are changed in the Past Pass. Ptc.; *e.g.*

rt. दो	'to cut';	Past Pass. Ptc.	दित;	Ger.	दित्वा.
rt. धा	'to place';	„ „	हित;	„	हित्वा.
rt. स्था	'to stand';	„ „	स्थित;	„	स्थित्वा.
rt. पा	'to drink';	„ „	पीत;	„	पीत्वा.
rt. वे	'to weave';	„ „	उत;	„	उत्वा.
rt. दा	'to give';	„ „	दत्त;	„	दत्त्वा.

(*b*) Roots in ज् preceded by a nasal optionally retain that nasal even when त्वा is added without intermediate इ; *e g.*

rt. भञ्ज् 'to break'; Ger. भङ्क्त्वा or भक्त्वा.

rt. अञ्ज 'to anoint'; „ अङ्क्त्वा or अक्त्वा (or अञ्जित्वा).

(*c*) Alphabetical list of some other roots that form their Gerund in त्वा irregularly:

rt. अद् 'to eat'; Ger. जग्ध्वा.

rt. क्रम् 'to stride'; „ क्रान्त्वा or क्रन्त्वा or क्रमित्वा.

rt. गुह् 'to hide'; „ गुहित्वा or गूहित्वा (see § 403,8) or गूढ्वा.

rt. नश् 'to perish'; „ नंष्ट्वा (see § 403,13) or नष्ट्वा or नशित्वा.

rt. मज्ज् 'to dive'; „ मङ्क्त्वा (see § 403,15) or मक्त्वा.

rt. मृज् 'to wipe'; „ मार्जित्वा (see § 403,19) or मृष्ट्वा.

rt. स्कन्द् 'to leap'; „ स्कन्त्वा.

rt. स्यन्द् 'to flow'; „ स्यन्त्वा or स्यन्दित्वा.

rt. हा 'to abandon'; „ हित्वा; (but Ger. of हा 'to go', हात्वा).

(*b*)—*Formation of the Gerund by means of the suffix* य.

§ 519. (*a*) The suffix य is added immediately to the root; *e.g.*

आ + rt. दा; Ger. आदाय.

वि + rt. नी; „ विनीय.

प्र + rt. भू; „ प्रभूय.

वि + rt. छिद्; „ विच्छिद्य (§ 38, *a*).

अप + rt. नुद्; „ अपनुद्य.

(*b*) यं is changed to त्य when it is preceded by a short radical vowel. This rule applies even when the short radical vowel combines with the final vowel of a preceding preposition to a long vowel. *E.g.*

वि	+ rt. जि;	Ger.	विजित्य.
प्र	+ rt. स्तु;	„	प्रस्तुत्य.
प्र	+ rt. कृ;	„	प्रकृत्य.
अधि	+ rt. इ;	„	अधीत्य.
प्र	+ rt. इ;	„	प्रेत्य.

§ 520. The rules given in § 381 (*b*), 1, 4, 6, and 7, apply to the root also in the Gerund in य (but see § 523); *e. g.*

नि	+ rt. बन्ध्;	Ger.	निबध्य.
प्र	+ rt. कॄ;	„	प्रकीर्य.
प्र	+ rt. पॄ;	„	प्रपूर्य.
प्र	+ rt. वच्;	„	प्र + उच्य = प्रोच्य.
प्र	+ rt. वस्;	„	प्र + उष्य = प्रोष्य.
नि	+ rt. ग्रह्;	„	निगृह्य.
आ	+ rt. प्रछ्;	„	आपृच्छ्य.
आ	+ rt. ह्वे;	„	आहूय.
प्र	+ rt. दिव्;	„	प्रदीव्य.

§ 521. Final radical आ remains unchanged (observe § 297, *b*); the इ and ई of मि, दी, and मी are changed to आ; and the ई of ली is optionally changed to आ (compare § 403, 11). *E.g.*

आ	+ rt. दा;	Ger.	आदाय.
परि	+ rt. त्रै;	„	परित्राय.
उप	+ rt. दी;	„	उपदाय.
वि	+ rt. ली;	„	विलाय or विलीय.

§ 522. (*a*) The roots गम् 'to go', नम् 'to bend', यम् 'to restrain', and रम् 'to sport' may drop their final म् before य (which by § 519, *b*, must be changed to त्य when म् is dropped); the roots of the 8th (*tanâdi*) class

which end in nasal (except सन्), and the roots हन् and मन् cl. 4, must drop their final nasal. *E.g.*

आ	+ rt. गम्;	Ger.	आगम्य or आगत्य.
वि	+ rt. तन्;	„	वितत्य.
प्र	+ rt. हन्;	„	प्रहत्य.
अव	+ rt. मन्;	„	अवमत्य.

(*b*) The roots खन् 'to dig', जन् 'to beget', and सन् 'to obtain' optionally drop their final न् and lengthen their vowel when they do so; *e.g.* नि+rt. खन्, Ger. निखन्य or निखाय.

§ 523. Alphabetical list of other roots which form the Gerund in य irregularly :

rt. अद्	'to eat';	Ger.	°जग्ध्य;	*e.g.* प्रजग्ध्य.
rt. क्षि	'to destroy';	„	°क्षीय;	„ प्रक्षीय.
rt. जागृ	'to wake';	„	°जागर्य;	„ प्रजागर्य.
rt. ज्या	'to grow old';	„	°ज्याय;	„ प्रज्याय.
rt. मे	'to barter';	„	°माय;	„ अपमाय.
		„ or	°मित्य;	„ अपमित्य.
rt. वे	'to weave';	„	°वाय;	„ प्रवाय.
rt. व्ये	'to cover';	„	°व्याय;	„ उपव्याय.

(with prep. परि, परिव्याय or परिवीय).

rt. शी	'to lie down';	Ger.	°शय्य;	*e.g.* निशय्य.

§ 524. (*a*) When the suffix य is added to derivative verbal bases of roots of the 10th (*churâdi*) class or to causal bases, the final इ of these bases is dropped; but if the syllable which immediately precedes the final इ of the base is prosodially short, the final इ of the base is changed to अय् before य. *E. g.*

rt. चुर् cl. 10;	Deriv. Base चोरि;	Ger.	°चोर्य;	*e.g.* प्रचोर्य.
rt. बुध्;	Caus. Base बोधि;	„	°बोध्य;	„ प्रबोध्य.
rt. नी;	„ „ नायि;	„	°नाय्य;	„ आनाय्य.
rt. कृ;	„ „ कारि;	„	°कार्य;	„ प्रकार्य.

But rt. गण् cl. 10; Deriv. Base गणि; Ger. °गणय्य. *e.g.* विगणय्य.
rt. गम्; Caus. Base गमि; „ °गमय्य; „ अपगमय्य.

(*b*) The causal base आपि (of rt. आप् 'to obtain') may either drop its final इ or change it to अय्; *e.g.* Ger. of the Causal of प्र + आप्, प्राप्य or प्रापय्य.

§ 525 Desiderative bases drop their final अ before य; Âtm. Frequentative bases drop their final य when it is preceded by a consonant; but when it is preceded by a vowel, they drop only their final अ. *E.g.*

rt. बुध्; Desid. Base बुबोधिष; Ger. °बुबोधिष्य; *e.g.* प्रबुबोधिष्य.
Âtm. Freq. B. बोबुध्य; „ °बोबुध्य; „ प्रबोबुध्य.
rt. भू; „ „ „ बोभूय; „ °बोभूय्य; „ प्रबोभूय्य.

(*c*)—*The Gerund in* अम्.

§ 526. (*a*) A third kind of Gerund may be formed by adding the suffix अम् immediately to roots or derivative verbal bases, which before अम् generally undergo the same changes which they undergo before the final इ of the 3 Sing Aor. of the Passive; *e.g.*

rt. भिद्; 3 Sg. Aor. Pass. अभेदि; Ger. भेदम् 'having split'.
rt. चि; „ „ „ „ अचायि; „ चायम् 'having gathered'.
rt. लू; „ „ „ „ अलावि; „ लावम् 'having cut'.
rt. वद्; „ „ „ „ अवादि; „ वादम् 'having spoken'.
rt. दा; „ „ „ „ अदायि; „ दायम् 'having given'.
rt. गम्; 3 Sg. Aor. Pass. of the Causal { अगमि; „ गमम् or अगामि; „ गामम् } 'having caused to go'.

(*b*) This Gerund in अम् occurs only rarely. It is mostly used repeated, to denote reiteration or repetition of the action or state which is expressed by the verb; *e.g.* स्मारंस्मारम् 'having repeatedly remembered'; पायंपायम् 'having drunk repeatedly'. It may also be employed after the adverbs अग्रे, पूर्वम्, प्रथमम्; *e.g.* प्रथमं भोजं व्रजति 'having first eaten, he goes'. Sometimes it is used as the last member of a compound in peculiar idiomatic constructions; *e.g.* एवंकारं भुङ्क्ते 'he eats, doing (it)

thus' *i. e.* 'he eats thus'; ब्राह्मणवेदं भोजयति 'he feeds as many Brâhmans as he knows'; &c.

3.—The Infinitive.

§ 527. The Infinitive is formed by the suffix तुम् which is added to roots and to derivative verbal bases in the same manner in which the termination ता of the 3 Sing. of the Periph. Future Par. or Âtm. is added to them; *e. g.*

rt. दा;	Periph. Fut.	दाता;	Infin. दातुम्	'to give'.
rt. जि;	„ „	जेता;	„ जेतुम्	'to conquer'.
rt. भू;	„ „	भविता;	„ भवितुम्	'to be'.
rt. कृ;	„ „	कर्ता;	„ कर्तुम्	'to do'.
rt. तॄ;	„ „	तरिता;	„ तरितुम्	'to cross'.
	or	तरीता;	„ तरीतुम्	
rt. ग्रह्;	„ „	ग्रहीता;	„ ग्रहीतुम्	'to seize'.
rt. गै;	„ „	गाता;	„ गातुम्	'to sing'.
rt. पच्;	„ „	पक्ता;	„ पक्तुम्	'to cook'.
rt. व्रश्च्;	„ „	व्रश्चिता;	„ व्रश्चितुम्	'to tear'.
	or	व्रष्टा;	„ व्रष्टुम्	
rt. जीव;	„ „	जीविता;	„ जीवितुम्	'to live'.
rt. चुर्;	„ „	चोरयिता;	„ चोरयितुम्	'to steal'.
rt. बुध्;	Periph Fut.			
	of Causal.	बोधयिता;	„ बोधयितुम्	'to cause to know'.
	of Desid.	बुबोधिषिता;	„ बुबोधिषितुम्	'to wish to know'.
	of Âtm. Frq.	बोबुधिता;	„ बोबुधितुम्	'to know often'.

4.—Verbal Adjectives.

§ 528. (*a*) There are three common verbal adjectives which may be formed from any root or derivative verbal base. One of them is formed by means of the suffix तव्य (*masc.* and *neut*; तव्या *fem.*), another by means of the suffix अनीय (*masc.* and *neut*; अनीया *fem.*), and the third by means of the suffix य (*masc.* and *neut*; या *fem.*); *e. g.*

rt. बुध् 'to know'; बोधितव्य or बोधनीय or बोध्य 'what must or ought to be known'.

rt. कृ 'to do'; कर्तव्य or करणीय or कार्य 'what must or ought to be done'.

(*b*) For the declension of these verbal adjectives see § 131.

(a)—The Verbal Adjective in तव्य.

§ 529. The suffix तव्य is added to roots and derivative bases in the same manner in which the suffix तुम् of the Infinitive is added to them; *e.g.*

rt. दा; Inf. दातुम्; Vb. Adj. दातव्य 'what must or ought to be given'.
rt. जि; „ जेतुम्; „ जेतव्य ' „ „ „ conquered'.
rt. भू; „ भवितुम्; „ भवितव्य 'what must or ought to be'.
rt. मुच्; „ मोक्तुम्; „ मोक्तव्य 'what must or ought to be loosened'.
rt. चुर्; „ चोरयितुम्; „ चोरयितव्य ' „ „ „ stolen'.
rt. बुध्;
Caus. „ बोधयितुम्; „ बोधयितव्य 'what must or ought to be made to know'.

(b)—The Verbal Adjective in अनीय.

§ 530. The vowels of primitive roots are before the suffix अनीय (changeable to अणीय by § 58) liable to the same changes to which they are liable in the Simple or Periph. Future Par. or Âtm.; penultimate ऋ, however, is always changed to अर् (not to र्); in मृज् it is changed to आर्. *E.g.*

rt. दा; Vb. Adj. दा + अनीय = दानीय 'what must or ought to be given'.
rt. गै; „ गा + अनीय = गानीय ' „ „ „ sung'.
rt. जि; „ जे + अनीय = जयनीय ' „ „ conquered'.
rt. नी; „ ने + अनीय = नयनीय ' „ „ „ led'.
rt. श्रु; „ श्रो + अनीय = श्रवणीय ' „ „ „ heard'.
rt. कृ; „ कर् + अनीय = करणीय ' „ „ „ done'.

rt. पच्; Vb. Adj. पचनीय 'what must or ought to be cooked'.

rt. भिद्; ,, भेदनीय ' ,, ,, ,, split'.

rt. सृज्; ,, सर्जनीय ' ,, ,, ,, emitted'.

rt. निन्द्; ,, निन्दनीय ' ,, ,, ,, blamed'.

rt. गुह्; ,, गूहनीय (§ 403, 8) ' ,, ,, ,, hidden'.

rt. मृज्; ,, मार्जनीय (§ 403,19) ' ,, ,, ,, wiped'.

rt. भ्रज्ज्; ,, {भ्रज्जनीय or भर्जनीय (§403,14)} ' ,, ,, ,, fried'.

§ 531. The final इ of derivative bases of roots of the 10th (*churâdi*) class and of Causal bases, and the final अ of Desiderative bases are dropped before अनीय; the final अ of Âtmanepada Frequent. bases is dropped when their final य is preceded by a vowel; but when it is preceded by a consonant, the whole final यँ is dropped *E.g.*

rt. चुर् Der. B. चोरि; Vb. Adj. चोरणीय 'what must or ought to be stolen'.

rt, बुध्; Caus.B. बोधि; ,, बोधनीय ' ,, ,, to be made to know'.

,, Desid B. बुबोधिष; ,, बुबोधिषणीय ' ,, to be desired to know'.

,, Â.Freq.B. बोबुध्य; ,, बोबुधनीय ' ,, to be known frequently'.

rt. ; ,, बोभूय; ,, बोभूयनीय ' ,, ,, frequently to be'.

rt. दा; Caus.B. दापि; ,, दापनीय ' ,, ,, to be made to give'.

(c)—*The Verbal Adjective in* य.

§ 532. When the suffix य is added to roots ending in vowels, these vowels undergo the following changes:—

(*a*) Final आ (ए, ऐ, and ओ, § 297, *b*) is changed to ए; *e. g.*

rt. दा; Verb. Adj. देय 'what must or ought to be given'.

rt. धे; „ „ धेय ' „ „ „ „ sucked'.

rt. गै; „ „ गेय ' „ „ „ „ sung'.

rt. सो; „ „ सेय ' „ „ „ „ finished'.

(*b*) Final इ and ई are guṇated; *e. g.*

rt. जि; Verb. Adj. जेय 'what must or ought to be conquered'.

rt. नी; „ „ नेय ' „ „ „ „ led'.

(*c*) For final ऋ and ॠ Vṛiddhi is substituted; *e. g.*

rt. हृ; Verb. Adj. हार्य 'what must or ought to be seized'.

rt. तॄ; „ „ तार्य ' „ „ „ „ crossed'.

(*d*) अव् is substituted for final उ and ऊ; but when the verbal adjective conveys the notion of necessity, the substitute for final उ and ऊ is आव्. *E. g.*

rt. नु; Verb. Adj. नव्य 'what must or ought to be praised'.

„ „ नाव्य 'what must necessarily be praised'.

rt. लू; „ „ लव्य 'what must or ought to be cut'.

„ „ लाव्य 'what must necessarily be cut'.

§ 533. When य is added to roots with penultimate (prosodially short) इ, उ, ऋ, or ऌ, the following rules apply:

(*a*) Penultimate इ, उ, and ऌ are guṇated; *e. g.*

rt. भिद्; Verb. Adj. भेद्य 'what must or ought to be split'.

rt. बुध्; „ „ बोध्य ' „ „ „ „ known'.

(*b*) Penultimate ऋ remains unchanged; *e. g.*

rt. तृद्; Verb. Adj. तृद्य 'what must or ought to be destroyed'.

§ 534. To roots with penultimate (prosodially short) अ, य is added thus:

(*a*) When the root with penultimate अ ends in a labial letter, अ remains unchanged; when the root ends in any other letter, अ is lengthened. *E. g.*

rt. शप्; Verb. Adj. शप्य 'what must or ought to be cursed'.
rt. क्षम्; " " क्षम्य ' " " " " borne'.
rt. पठ्; " " पाठ्य ' " " " " read'.
rt. वद्; " " वाद्य ' " " " " said'.
rt. वच्; " " वाच्य ' " " " " spoken'.

(*b*) The अ of the roots त्रप् 'to be ashamed', रप् 'to speak', लप् 'to speak', वप् 'to sow', and चम् 'to sip' is lengthened, although these roots end in labial letters; on the other hand, the अ of चत् 'to ask', जन् 'to beget', तक् 'to laugh', &c., यत् 'to endeavour', शक् 'to be able', शस् 'to hurt', and सह् 'to bear' remains short. The अ of गद् 'to speak', and of some other roots is lengthened only when a preposition is prefixed to them. *E. g.*

rt. वप्; Verb. Adj. वाप्य 'what must or ought to be sown'.
rt. सह्; " " सह्य ' " " " " borne'.
rt. गद्; " " गद्य ' " " " " spoken'.

(But with prep. प्र, प्रगाद्य.)

§ 535. Prosodially long vowels of roots ending in consonants remain unchanged; *e. g.*

rt. निन्द्; Verb. Adj. निन्द्य 'what must or ought to be blamed'.
rt. पूज्; " " पूज्य ' " " " " honoured'.
rt. बन्ध्; " " बन्ध्य ' " " " " bound.'

§ 536. (*a*) Final च् and ज् of roots which show no intermediate इ in the Past Pass. Ptc., are changed to क् and ग् respectively before the suffix य; *e. g.*

rt. सिच्; P.P.Ptc. सिक्त, Vb. Adj. सेक्य 'what must or ought to be sprinkled'.
rt. पच्; " पक्व; " पाक्य ' " " cooked'.
rt. अञ्ज्; " अक्त; " अङ्ग्य ' " " anointed'.
But rt. गर्ज्; " गर्जित; " गर्ज्य.

(*b*) The finals of वच् 'to speak', त्यज् to abandon', and यज् 'to sacrifice', remain unchanged; likewise the final of युज् in प्रयोज्य and

नियोज्य, that of भुज् in भोज्य when it means 'what must be eaten', and the final च् or ज् of any root when अवश्य 'necessarily' is prefixed to the Verbal Adjective; *e. g.*

rt. वच्; Verb. Adj. वाच्य 'what must or ought to be spoken'.

rt. त्यज्; „ „ त्याज्य ' „ „ „ „ abandoned'.

rt. पच्; „ „ अवश्यपाच्य 'what must necessarily be cooked'.

§ 537. Alphabetical list of some roots which form the Verb. Adj. in य irregularly:

rt. इ 'to go'; Verb. Adj. इत्य.

rt. ऋच् 'to praise'; „ „ अर्च्य.

rt. कृ 'to do'; „ „ कृत्य or कार्य.

rt. खन् 'to dig'; „ „ खेय.

rt. गुह् 'to hide'; „ „ गुह्य or गोह्य.

rt. चर् 'to go', when without prepos., or with prepos. आ, forms चर्य; otherwise चार्य; (आचर्य 'to be gone to'; but आचार्य 'an instructor').

rt. जुष् 'to be pleased'; Verb. Adj. जुष्य.

rt. दुह् 'to milk'; „ „ दुह्य or दोह्य.

rt. दृ 'to respect'; „ „ दृत्य.

rt. भृ 'to support'; Verb. Adj. भृत्य; (with prep. सम्, संभृत्य or संभार्य).

rt. मृज् 'to wipe'; „ „ मृज्य or मार्ग्य.

rt. यु 'to mix'; „ „ यान्य.

rt. लभ् 'to take', with „ „ prep. आ; „ „ आलम्भ्य; (otherwise लभ्य).

rt. वृ 'to select'; „ „ वृत्य or वार्य.

rt. वृष् 'to rain'; „ „ वृष्य or वर्ष्य.

rt. शंस् 'to praise'; Verb. Adj. शस्य or शंस्य.
rt. शास् 'to rule'; " " शिष्य.
rt. सु 'to press out',
with prep. आ; " " आसाव्य; (otherwise सव्य or साव्य).
rt. स्तु 'to praise'; " " स्तुत्य.
rt. हन् 'to strike'; " " वध्य or घात्य.

§ 538. When the suffix य is added to derivative verbal bases, the final letters of the bases undergo the same changes which they undergo before the suffix अनीय (§ 531); *e. g.*

rt. चुर्; Deriv. Base चोरि; Verb. Adj. चोरणीय; चोर्य.
rt. बुध्; Caus. Base बोधि; " " बोधनीय; बोध्य.
rt. दा; " " दापि; " " दापनीय; दाप्य.
rt. कृत्; Deriv. Base कीर्त्ति; " " कीर्तनीय; कीर्त्य.

5.—A LIST OF OTHER COMMON PRIMARY OR KṚIT SUFFIXES.

§ 539. 1. अ forms masculine (more rarely neuter) substantives which denote the action or state expressed by the verbal root; sometimes it is employed to form adjectives, or substantives denoting the agent, &c. The penultimate short or the final vowel of a root commonly takes its Guṇa or Vṛiddhi substitute; more rarely it remains unchanged; and sometimes the root is shortened before अ. The suffix is added both to roots without prefixes, and to roots combined with prepositions or other prefixes (§§488 and 489); sometimes the nominal base formed with it is used only in composition with other nouns or with certain prefixes. *E. g.* जय *m.* 'conquering, victory' (rt. जि); उदय *m.* 'rise' (rt. इ with prep. उद्); उपदेश *m.* 'instruction' (rt. दिश् with pr. उप); लोभ *m.* 'greed' (rt. लुभ्); रोग m. 'disease' (rt. रुज्); आदर *m.* 'regard' (rt. दृ with pr. आ); प्रकर्ष *m.* 'preference' (rt. कृष्, कर्षति, with pr. प्र); क्रम m. 'step' (rt. क्रम्); भय *n.* 'fear, danger' (rt. भी); क्षम 'patient' (rt. क्षम्); ईश *m.* 'a ruler, lord' (rt. ईश्); योध *m.* 'a warrior' (rt. युध्);—पाक *m.* 'the act of cooking' (rt. पच्); प्रणाम *m.* 'salutation' (rt. नम् with pr. प्र); विषाद *m.* 'dejection' (rt. सद् with pr. वि); भाव *m.* 'being, becoming' (rt. भू); मिश्रीभाव m. 'the becoming mixed' (मिश्री-भू § 489); सत्कार *m.* 'respectful treatment' (सत्-कृ § 488, 3); अध्याय *m.* 'reading, study' (rt. इ with pr. अधि); उपाध्याय *m*, 'a teacher' (rt. इ with pr. उप and अधि);—बुध

'knowing, intelligent' (rt. बुध्).—अभिज्ञ 'knowing' (rt. ज्ञा with pr. अभि);—कुम्भकार *m.* 'a pot-maker, potter' (rt. कृ); दिवाकर *m.* 'the light-maker' *i. e.*, the sun (rt. कृ); पयोद *m.* 'the water-giver', *i. e.*, a cloud, (rt. दा); द्विज *m.* 'a twice-born' or 'a bird' (rt. जन्);—सुकर 'easy to be done' (rt. कृ); दुर्लभ 'difficult to be obtained' (rt. लभ्).

2. अन (changeable to अण by § 58) mostly forms neuter substantives which denote the action or state expressed by the root or verbal base, the instrument or means by which that action or state is brought about, &c.; but it also forms some feminine nouns (in अना, especially from roots of the *churâdi* class or causal verbs), and masculine nouns. A penultimate short or a final vowel of the root is generally guṇated. *E. g.* गमन *n.* 'going' (rt. गम्); वचन *n.* 'speech' (rt. वच्); वदन *n.* 'the mouth, face' (rt. वद्); अध्ययन *n.* 'reading, study' (rt. इ with pr. अधि); अनुसरण *n.* 'going after' (rt. सृ with pr. अनु); नयन *n.* 'eye' (rt. नी); श्रवण *n.* 'ear' (rt. श्रु); भोजन *n.* 'food' (rt. भुज्); मरण *n.* 'death' (rt मृ); भूषण *n.* 'an ornament' (rt. भूष्); आसन *n.* 'a seat' (rt. आस्); करण *n.* or कारण *n.* 'a cause' (rt. कृ); वाहन *n.* 'a vehicle' (rt. वह्); दान *n.* 'a gift' (rt. दा); आख्यान *n.* 'a tale' (rt. ख्या with pr. आ);—गणना *f.* 'counting' (rt. गण्);—रमण *m.* 'a lover' (rt. रम्).

3. अस् (Decl. V.) forms a number of (mostly) neuter nouns. A penultimate short or a final vowel of the root is guṇated. *E. g.* वचस् *n.* 'speech' (rt. वच्); मनस् *n.* 'mind' (rt. मन्); नमस् *n.* 'adoration' (rt. नम्); चेतस् *n.* 'mind, intellect' (rt. चित्).

4. मन् (Decl. IX.) also forms neuter nouns, and before it a penultimate short or a final vowel of the root is likewise guṇated. *E.g.* जन्मन् *n.* 'birth' (rt. जन्); कर्मन् *n.* 'action, deed' (rt. कृ); वर्मन् *n.* 'armour' (rt. वृ); वेश्मन् *n.* 'a dwelling, house' (rt. विश्).

5. त्र mostly forms neuter substantives which denote the instrument or means by which the action expressed by the root is accomplished: Before this suffix, too, the vowel of the root is guṇated. *E. g.* पात्र *n.* 'a drinking-cup, a cup, a vessel' (rt. पा, पिबति); वक्त्र *n.* 'the mouth, face' (rt. वच्); वस्त्र *n.* 'a garment' (rt. वस्, वस्ते); नेत्र *n.* 'eye' (rt. नी); श्रोत्र *n.* 'ear' (rt. श्रु); शास्त्र *n.* 'command, rule, precept', &c. (rt. शास्);—but दंष्ट्र *m.* or दंष्ट्रा *f.* 'a tusk' (rt. दंश्).

6. ति (Decl. XIII.) forms a large number of feminine substantives which generally denote the action or state expressed by the root. In most cases this suffix is added like, and the root undergoes before it the same changes which it undergoes before, the suffix त of the Past Pass. Participle. *E.g.* नीति *f.* 'conduct' (rt. नी); स्तुति *f.* 'praise' (rt. स्तु); आकृति *f.* 'make, shape' (rt. कृ with pr. आ); मुक्ति *f.* 'liberation' (rt.

मुच्); बुद्धि *f.* 'knowledge' (rt. बुध्); सृष्टि *f.* 'creation' (rt. सृज्); दृष्टि *f.* 'sight' (rt. दृश्); उक्ति *f.* 'speech' (rt. वच्); इष्टि *f.* 'sacrifice', (rt. यज्); कान्ति *f.* 'loveliness' (rt. कम्); गति *f.* 'motion' (rt. गम्); जाति *f.* 'birth' (rt. जन्); आहति *f.* 'strinking, a blow' (rt. हन् with pr. आ); स्थिति *f.* 'standing' (rt. स्था); ऊति *f.* 'help' (rt. अव्).—As the suffix त is changed to न, so ति is changed to नि (or णि), after roots ending in ॠ, and after लू and some other roots (but not after roots ending in द्); *e. g.* कीर्णि *f.* 'scattering' (rt. कॄ); लूनि *f.* 'cutting' (rt. लू); ग्लानि *f.* 'fatigue' (rt. ग्लै); but विपत्ति *f.* 'calamity' (rt. पद् with pr. वि; Past Pass. Ptc. विपन्न).

7. आ is added, instead of ति, to those roots ending in consonants which contain a prosodially long vowel and show the intermediate इ in the Past Pass. Participle, and to derivative verbal bases (except causal bases and most roots of the *churâdi* class, which take अना; see 2, above). *E. g.* ईहा *f.* 'exertion' (rt. ईह्); सेवा *f.* 'service' (rt. सेव्); पूजा *f.* 'worship' (rt. पूज्); क्रीडा *f.* 'play' (rt. क्रीड्); अपेक्षा *f.* 'regard' (rt. ईक्ष् with pr. अप); जिज्ञासा *f.* 'the wish to know' (from Desid. base of rt. ज्ञा); पिपासा *f.* 'thirst' (from Desid. base of rt. पा); बुभुक्षा *f.* 'hunger' (from Desid. base of rt. भुज्).

8. उ is added to Desiderative bases to denote the agent. *E. g.* यियासु 'desirous to go' (rt. या); उपजिगमिषु 'desirous to approach' (rt. गम् with pr. उप); दिदृक्षु 'desirous to see' (rt. दृश्); सिसृक्षु 'desirous to create' (rt. सृज्); मुमूर्षु 'about to die, moribund' (rt. मृ).

9. अक may generally be added to any root or derivative verbal base to denote the agent. Before it, a penultimate short radical vowel is guṇated, while a final vowel or penultimate अ (except the अ of *seṭ* roots ending in म्) takes its Vṛiddhi substitute. Roots in आ (ए, ऐ and ओ, § 297, *b*) insert य् before अक. *E. g.* भेदक (*fem.* भेदिका) 'splitting' (rt. भिद्); बोधक *m.* 'an informer' (from Caus. of rt. बुध्); नायक 'leading, a leader' (rt. नी); दमक 'taming' (rt. दम्); नियामक 'restraining' (rt. यम् with pr. नि); जनक *m.* 'a father' (from caus. of rt. जन्); दायक 'giving' (rt. दा); ग्राहक 'receiving' (rt. ग्रह्); घातक 'killing' (rt. हन्).

10. तृ (Decl. XVI.) also is added to roots and derivative verbal bases to denote the agent. It is added in every way like the termination ता of the 3 Sing. of the Periph. Fut. Par. or Âtm. which, in fact, as has been already stated (§ 373), is the Nom. Sing. Masc. of this suffix. *E. g.* कर्तृ (*fem.* कर्त्री) 'a doer, an agent' (rt. कृ); दातृ 'a giver' (rt. दा); त्रातृ 'a protector' (rt. त्रै); वक्तृ 'a speaker' (rt. वच्); योद्धृ 'a fighter' (rt. युध्); &c.

11. इन् (Decl. IV.) forms nouns denoting the agent. It is mostly added to roots that have prepositions prefixed to them ; or the nouns formed with it are only used in composition with other nouns. Before इन् roots are generally changed as they are changed before the suffix अक (9) *e. g.* अनुजीविन् 'living or dependent upon' (rt. जीव् with pr. अनु); परिवर्तिन् ' turning round ' (rt. वृत् with pr. परि); निवासिन् ' dwelling' (rt., वस्, वसति, with pr. नि); उष्णभोजिन् 'in the habit of eating hot things' (rt. भुज्); शोभनमानिन् 'regarding as beautiful' (rt. मन्);—श्रमिन् 'making efforts '. (rt. श्रम्); स्थायिन् ' lasting' (rt. स्था); भाविन् ' about to be, future' (rt. भू).

12. The primary suffixes ईयस् and इष्ठ, which are employed in the formation of the Comparative and Superlative, have been treated of in §§ 173–175.

6.–A List of the most common Secondary or Taddhita Suffixes.

§ 540. 1. अ forms substantives and adjectives with various significations; *e. g.* शौच *n.* (from शुचि) 'purity'; यौवन *n.* (from युवन्) 'youth'; सौहार्द *n.* (from सुहृद्) 'friendship'; पार्थव *n.* (from पृथु) 'breadth'; काक *n.* (from काक) 'a collection of crows' ; पौत्र *m.* (from पुत्र) 'a son's son, a grandson' ; पौर m. (from पुर) 'a citizen'; पार्थिव *m.* (from पृथिवी) 'a lord of the earth, a king'; पौरव *m.* (from पुरु) 'a descendant of Puru'; औपगव *m.* (from उपगु) 'a descendant of Upagu' ; वैयाकरण *m.* (from व्याकरण) 'a grammarian'; दैव (from देव) 'divine'; कापाय (from कपाय) 'coloured red'; चाक्षुप (from चक्षुस्) 'visible'; आश्म (from अश्मन्) 'made of stone'; &c.*

2. य is similarly employed; *e. g.* दारिद्र्य *n.* (from दरिद्र) ' proverty'; पाण्डित्य *n.* (from पण्डित) ' wisdom'; शौर्य *n.* (from शूर) 'bravery'; वाणिज्य *n.* (from वणिज्) 'trade'; औत्सुक्य *n.* (from उत्सुक) 'eagerness'; राज्य *n.* (from राजन्) ' sovereignty'; वीर्य *n.* (from वीर) 'manliness'; सख्य *n.* (from सखि) 'friendship', सैनापत्य *n.* (from सेनापति) ' generalship ' ; राजन्य *m.* (from राजन्) 'a member of the regal caste'; गार्ग्य *m.* (from गर्ग) 'a descendant of Garga'; दैव्य (from देव) 'divine'; दिव्य (from दिव्) 'celestial'; गव्य (from गो) ' bovine'; ग्राम्य (from ग्राम) ' rustic'; दन्त्य (from दन्त) 'dental, suitable for the teeth'; &c.

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* The examples will show that Vṛiddhi is often substituted for the first vowel of a noun to which the suffix अ or य is added. When the first vowel of a primitive word is preceded by य् or व्, being both the finals of a word, these semivowels are first changed to इय् and उव् respectively before Vṛiddhi can be substituted; *e.g.* वैयाकरण from व्याकरण (changed first to वियाकरण); सौवश्व 'a descendant of Svashva', (from स्वश्व, changed first to सुवश्व). The same rule is observed in regard to some other words in which य and व are not finals of a word; *e. g.* सौवर ' treating of accents ' (from स्वर, changed to सुवर); &c.

3. त्व *n.* and ता *f.* form abstract nouns; *e. g.* गोत्व *n.* or गोता *f.* (from गो) 'cowhood, the nature of a cow'; दृढत्व *n.* or दृढता *f.* (from दृढ) 'firmness'; भीरुत्व *n.* or भीरुता *f.* (from भीरु) 'cowardice'; निःसारत्व *n.* or निःसारता *f.* (from निःसार) 'worthlessness'; भृत्यत्व *n.* or भृत्यता *f.* (from भृत्य) 'servitude'; &c. The suffix ता sometimes denotes a collection of the objects expressed by the noun to which it is added; *e. g.* जनता *f.* (from जन) 'a collection of men, mankind'.

4. इमन् *m.* is added to adjectives denoting a colour and to some other adjectives, to form abstract nouns; the adjectives to which it is attached undergo before it the same changes which they undergo before the comparative and superlative suffixes ईयस् and इष्ठ (§ 173); *e. g.* शुक्लिमन् *m.* (from शुक्ल) 'whiteness'; महिमन् *m.* (from महत्) 'greatness'; वरिमन् m. (from उरु) 'width'; द्रढिमन् *m.* (from दृढ) 'firmness'; प्रथिमन् *m.* (from पृथु) 'breadth'; गरिमन् *m.* (from गुरु) 'heaviness.' Nouns formed by this suffix are always masculine and must be carefully distinguished from primary neuter nouns in मन्, such as कर्मन् *n.* 'action', &c. (§ 539, 4).

5. मत् and वत् (Decl. VIII.) form possessive adjectives; *e. g.* धीमत् (from धी) 'possessed of intelligence, intelligent'; विद्यावत् (from विद्या) 'possessed of knowledge, wise'. The suffix वत् is added to nouns the final or penultimate letter of which is अ, आ, or म् and to nouns that end in a surd or sonant unaspirate or aspirate Guttural, Palatal, Lingual, Dental or Labial; *e. g.* ज्ञानवत् (from ज्ञान) 'possessed of knowledge'; विद्यावत् किंवत् (from किम्) 'possessed of what ?'; कामवत् (from काम) 'loving'; पयस्वत् (from पयस्) 'possessed of milk, milky'; भास्वत् (from भास्) 'possessing light'; मरुत्वत् (from मरुत्) 'possessed of or accompanied by, the Maruts'; दृषद्वत् (from दृषद्) 'containing stones'. To other nouns मत् is generally added; *e. g.* अग्निमत् (from अग्नि) 'possessed of fire', &c. Final त् and स् undergo before possessive suffixes the same changes with they undergo before vowel-terminations in weak cases; *e.g.* मरुत्वत् (from मरुत्; not मरुद्वत्); पयस्वत् (from पयस्; not पयोवत्); ज्योतिष्मत् (from ज्योतिस्; not ज्योतिर्मत्) 'possessed of light'; विदुष्मत् (from विद्वस्; not विद्वन्मत्) 'containing learned men'; so also यशस्विन्, &c. (See No. 6).

6 इन्, विन्, and मिन् (Decl. IV.) likewise form possessive adjectives. इन् is mostly added to nouns ending in अ which is dropped before इन्; विन् mostly to nouns ending in अस् (see No. 5); मिन् appears only in a few derivatives. *E.g.* धनिन् (from धन) 'wealthy'; तेजस्विन् (from तेजस्) 'splendid'; तपस्विन् (from तपस्) 'ascetic'; मेधाविन् (from मेधा) 'intelligent'; वाग्मिन् (from वाच्) 'eloquent'.

7. इत forms adjectives which denote 'containing' that which is expressed by the nouns to which इत is added'; *e. g.* पुष्पित (from पुष्प) 'con-

taining or bearing flowers'; कण्टकित (from कण्टक) 'thorny'; व्याधित (from व्याधि) 'afflicted with a disease, diseased'.

8. मय (*fem.* मयी) forms adjectives which denote 'made of, consisting of, abounding in' that which is expressed by the nouns to which मय is added. Before मय and मात्र final क्, ट्, त्, and प् must be changed to the corresponding nasal. *E. g.* अश्ममय (from अश्मन्) 'made of stone'; आम्रमय (from आम्र) 'consisting of mango trees'; अन्नमय (from अन्न) 'abounding in food'; दारुमय (from दारु) 'made of wood'; चिन्मय (from चित्, not चिद्मय) 'consisting of intelligence'. Nouns in मय are sometimes used as neuter substantives to denote 'abundance of' that which is expressed by the noun to which मय is added; *e.g.* अन्नमय *n.* 'abundance of food'.

9. मात्र (*fem.* मात्री) forms adjectives which denote 'measuring as much as, reaching as far as' that which is expressed by the noun to which मात्र is added; *e. g.* ऊरुमात्र (from ऊरु) 'as high as the thigh'.

10. वत् *indecl.* forms adverbs which generally denote the sense of 'like that' which is denoted by the noun to which वत् is added, provided the likeness referred to, be an action; *e.g.* ब्राह्मणवत् *indecl.* (from ब्राह्मण) 'like a Brâhman' (ब्राह्मणवदधीते 'he studies like a Brâhman').

11. Other secondary suffixes, such as तर and तम which are employed in the formation of the Comparative and Superlative, and secondary nouns such as possessive pronouns, &c., have been mentioned separately in preceding paragraphs (§§ 169, 189, &c.)

II.—COMPOUND NOMINAL BASES OR COMPOUNDS.

§ 541. Primary and secondary nominal bases, prepositions, and particles may be compounded with primary and secondary nominal bases, and the compound bases formed in this manner have the power to express various relations that exist between the objects or ideas denoted by their several members, or between that which they denote as a whole and other objects or ideas not denoted by their members—relations which, if no composition had taken place, would have had to be expressed by two or more inflected words or by subordinate sentences. *E.g.*

राजन् 'a king' + पुरुष 'a man' = राजपुरुष 'a king's man' (राज्ञः पुरुषः);

नील 'blue' + उत्पल 'a lotus' = नीलोत्पल 'a blue lotus' (नीलमुत्पलम्);

त्रि 'three' + भुवन 'world' = त्रिभुवन 'the three worlds'

taken collectively (त्रयाणां भुवनानां समाहारः);

दीर्घ 'long' + बाहु 'an arm'= दीर्घबाहु 'a person possessed of long arms' (दीर्घौ बाहू यस्य सः);

ब्राह्मण 'a Brâhman' + क्षत्रिय 'a Kṣhatriya'= ब्राह्मणक्षत्रिय 'a Brâhman and a Kṣhatriya' (ब्राह्मणश्च क्षत्रियश्च);

आ 'unto' + मुक्ति 'final liberation' = आमुक्ति 'unto final liberation' (आ मुक्तेः).

§ 542. Nominal bases when employed as **first members,** or when they form any but the last members of a compound, take in general no case-terminations, but retain (except in so far as they are subject to the rules of Sandhi) their crude form unchanged. Nouns with two bases (§ 94) assume their weak base, nouns with three bases (§ 95) their middle base, pronouns the pronominal bases given in § 177, &c. Feminine adjectives that qualify a following member in the same compound, generally assume their masculine base. *E. g.*

चौर 'a thief' + भय 'fear' = चौरभय 'fear from thieves' (चौरेभ्यो भयम्).

रूपवत् 'beautiful' (§ 109) + पति 'a husband' = रूपवत्पति 'a beautiful husband' (रूपवान्पतिः).

विद्वस् 'wise' (§ 122) + पुरुष 'a man' = विद्वत्पुरुष 'a wise man' (विद्वान्पुरुषः)

अस्मद् 'we' (§ 177) + पितृ 'father' = अस्मत्पितृ 'our father' (अस्माकं पिता).

पञ्चम 'the fifth' + भार्या 'a wife' = पञ्चमभार्या 'the fifth wife' (पञ्चमी भार्या).

रूपवत् 'beautiful' + भार्या 'a wife' = रूपवद्भार्य 'a person who has a beautiful wife' (रूपवती भार्या यस्य सः).

§ 543. (*a*) Final vowels of preceding members of compounds combine with the intial letters of succeeding members according to the rules in §§ 17—39. Preceding members that end in consonants first change their final consonants as they would be changed before the termination सु of the Loc. Plur., and combine afterwards with succeeding members likewise according to the rules laid down in §§ 17—39. *E. g.*

दैत्य 'a Daitya' + अरि 'enemy' = दैत्यारि (§ 18) 'an enemy of the Daityas'.

श्री 'Lakṣhmî' + ईश 'a lord' = श्रीश (§ 18) 'the lord of Lakṣhmî'.

गङ्गा 'the Ganges' + उदक 'a water' = गङ्गोदक (§ 19) 'the water of the Ganges'.

देव 'a god' + ऐश्वर्य 'sovereignty' = देवैश्वर्य (§ 19) 'the sovereignty of the gods'.

मधु 'Madhu' + अरि 'enemy' = मध्वरि (§ 20) 'the enemy of Madhu'.
वृक्ष 'a tree' + छाया 'shade' = वृक्षच्छाया (§ 38, *a*) 'the shade of a tree'.
लक्ष्मी 'Lakṣhmī + छाया 'shade' = लक्ष्मिछाया or लक्ष्मीच्छाया (§ 38, *b*).
मरुत् 'a Marut' + पति 'a lord' = मरुत्पति (28, *c*) 'the lord of the Maruts'.
" " + गण 'a troop' = मरुद्गण (§ 28, *d*) 'the troop of the Maruts'.

क्षुध् (§ 73, 3,) 'hunger' + पिपासा 'thirst' = क्षुत्पिपासा (§ 28, *c*) 'hunger and thirst'.

" " + रोग 'a disease' = क्षुद्रोग (§ 28, *d*) 'hunger-disease'.

वाच् (§ 76, 2 *a*) 'speech' + पारुष्य 'harshness' = वाक्पारुष्य (§ 27, *c*) 'harshness of speech'.

" " + मुख 'beginning' = वाङ्मुख (§ 27, *b*) 'the beginning of a speech'.

मनस् (§ 88, 4) 'mind' + गत 'gone' = मनोगत (§ 35, *a*) 'gone or seated in the mind'.

राजन् (§ 115, 3) 'a king' + पुरुष 'a man' = राजपुरुष 'a king's man'.
" " + ईश्वर 'a king' = राजेश्वर (§ 19) 'a king of kings'.

(*b*) There are a few exceptions. When the bases ओतु 'a cat' or ओष्ठ 'lip' are preceded in the same compound by a word ending in अ or आ, these vowels may optionally unite with the initial ओ of ओतु and ओष्ठ to ओ or औ; विम्बोष्ठ or बिम्बौष्ठ 'one who has bimba-like lips'. When the word गो is followed in the same compound by a word beginning with अ, both the final of गो and the intial अ may remain unchanged; according to some, the ओ of गो may before all vowels be changed to अव; *e. g.* गो + अग्र = गोऽग्र or गोअग्र or गवाग्र. Final इस् and उस् of first members of compounds before initial क्, ख्, प्, फ्, are changed to इष् and उष्; final अस् of first members remains before certain words unchanged; *e. g.* सर्पिस् + कुण्डिका = सर्पिष्कुण्डिका 'a butter-jar'; अयस् + पात्र = अयस्पात्र 'an iron vessel'. These and other specialities are best learnt from the dictionary.

§ 544. Nouns employed as **last members** of compounds generally retain their bases unchanged; occasionally, however, they are liable to undergo slight changes, the most important of which will be noticed in the following paragraphs. Some compounds are peculiar in requiring certain suffixes to be added to them, either necessarily or optionally; these suffixes convey no new meaning beyond what is already expressed by the compound as such. For examples see below.

§ 545. (*a*) When a feminine noun which ends with one of the feminine suffixes आ, ई, or ऊ, forms the last member of a Tatpurusha-compound in

which the first member governs the second member (§ 550, *a*, *b*), or of a Dvigu-compound which conveys a derivative meaning such as is usually denoted by a Taddhita suffix (§ 560), or of a Bahuvrîhi-compound, its final vowel is shortened (see, however, § 566, *b*). Under the same conditions the final ओ of गो is changed to उ. For examples see below.

(*b*) When a nominal base which ends in a long vowel forms the last member of a compound word of the neuter gender or of an adverbial compound, its final long vowel must be shortened (final ऐ be changed to इ, final ओ and औ to उ).

§ 546. All compound nominal bases have by the native grammarians been divided into four classes, **Tatpurusha, Bahuvrîhi, Dvandva** and **Avyayîbhâva.**

1. A **Tatpurusha**-compound may, in general, be described as a compound which denotes that which is expressed by its second member, determined or qualified by what is expressed by its first member. When the first member of a Tatpurusha stands in apposition to the second, so that, if the compound were dissolved, it would have to be expressed by a substantive or adjective agreeing in case with the second member, the Tatpurusha-compound is called a **Karmadhâraya.** Again, a Karmadhâraya-compound, the first member of which is a cardinal number, is called a **Dvigu**-compound. It will appear, then, that a Tatpurusha-compound to which neither the term Karmadhâraya nor the term Dvigu is applicable, must in general be a compound the first member of which, if the compound were dissolved, would be governed by the second member, and would have to be expressed by a word in an oblique case. *E. g.*

Tatpurusha only : राजपुरुष 'the king's man' (राज्ञः पुरुषः). Compare the English 'house-top,' &c.

Karmadhâraya : नीलोत्पल 'a blue lotus' (नीलमुत्पलम्). Compare the English 'low-land', &c.

Dvigu : त्रिभुवन 'the three worlds collectively' (त्रयाणां भुवनानां समाहारः). Compare the English 'fortnight', &c.

Tatpurusha-compounds in general may be called **Determinative** compounds ; those Tatpurusha-compounds which are neither Karmadhâraya nor Dvigu, **Dependent determinative** compounds. Karmadhâraya compounds may be called **Appositional determinative** compounds, and Dvigu-compounds **Numeral determinative** compounds.

2. A **Bahuvrîhi**-compound is a compound which denotes something else than what is expressed by its members. It generally attributes

that which is expressed by its second member, determined or qualified by what is denoted by its first member, to something denoted by neither of its members. When dissolved, it must be expressed by more than two inflected words, *viz.*, by the two words which are its members, generally standing both in the Nominative case, and by a relative or demonstrative pronoun in any except the Nominative case. A Bahuvrîhi compound has the nature of an adjective and assumes the gender of the word which expresses that of which the Bahuvrîhi-compound forms an attribute. *E.g.*

Bahuvrîhi : पीताम्बर 'a person with a yellow garment' (पीतमम्बरं यस्य सः).
रूपवद्भार्य 'one who has a beautiful wife (रूपवती भार्या यस्य सः)

Compare the English 'blue-beard', 'noble-minded', &c.

Bhahuvrîhi-compounds may be called **Attributive** compounds.

3. A **Dvandva**-compound is a compound which denotes all the persons or things denoted by its several members. When dissolved, its members must be connected with each other by the particle च 'and'. Whereas Tatpurusha and Bahuvrîhi-compounds always consist of only two members (either of which may be a simple or a compound word), Dvandva-compounds may consist of two or three or more members. *E.g.*

Dvandva : ब्राह्मणक्षत्रिय 'a Brâhman and a Kṣhatriya' (ब्राह्मणश्च क्षत्रियश्च).
ब्राह्मणक्षत्रियविट्शूद्र 'a Brâhman, a Kṣhatriya, a Vaishya, and a Shûdra.'

Dvandva-compounds may be called **Copulative** compounds.

4. An **Avyayîbhâva**-compound is indeclinable; its first member is generally a preposition or adverb which, if the compound were dissolved, would govern the second member. There are some Avyayîbhâva-compounds the sense of which cannot be expressed by their members, when uncompounded, but requires for its expression other words than those actually compounded. *E. g.*

Avyayîbhâva : प्रत्यग्नि 'towards the fire' (अग्निं प्रति).
यथाशक्ति 'according to one's ability' (शक्तिमनतिक्रम्य 'not going beyond one's powers').

Avyayîbhâva-compounds may be called **Adverbial** compounds.

Note.—The student is warned not to regard as an Avyayîbhâva every compound that happens to be an adverb. Thus a Bahuvrihi-compound being an adjective, may be used adverbially, but it would not on that account cease to be a Bahuvrîhi.

1.—Tatpurusha or Determinative compounds.

(a)—*Dependent Determinative Compounds.*

§ 547. The second member is determined or qualified by the first member, which, if the compound were dissolved, would stand—

1. In the **Accusative** case; *e. g.*

कृष्णश्रित (N. Sing. Masc. °तः) 'one who has resorted to Kṛishṇa' (कृष्णं श्रितः).

दुःखातीत (N. Sing. Masc. °तः) 'one who has overcome pain' (दुःखमतीतः)

मुहूर्तसुख (Neut. N. Sing. °खम्) 'pleasure that lasts a moment' (मुहूर्तं सुखम्).

2. In the **Instrumental** case; *e. g.*

धान्यार्थ (Masc., N. Sing. °र्थः) 'wealth acquired by grain' (धान्येनार्थः).

मातृसदृश (N. Sing. Masc. °शः) 'like his mother' (मात्रा सदृशः).

हरित्रात (N. Sing. Masc. °तः) 'protected by Hari' (हरिणा त्रातः).

नखभिन्न (N. Sing. Masc. °न्नः) 'split with the nails' (नखैर्भिन्नः).

3. In the **Dative** case; *e. g.*

यूपदारु (Neut., N. Sing. °रु) 'wood for a sacrificial post' (यूपाय दारु).

गोहित (N. Sing. Masc. °तः) 'good for cattle' (गवे हितः).

द्विजार्थ (Masc. and Neut., °र्था Fem.) 'intended for a Brâhman'; *e.g.*

द्विजार्थः सूपः 'broth for a Br.', द्विजार्था यवागूः 'gruel for a Br.', द्विजार्थं पयः 'milk for a Br.', (Though compounded of द्विज+अर्थ, the sense of द्विजार्थ, when no composition takes place, is not expressed by the two words द्विज and अर्थ; *e. g.* द्विजार्थः सूपः is simply (द्विजाय सूपः).

4. In the **Ablative** case; *e. g.*

चौरभय (Neut., N. Sing. °यम्) 'fear from a thief' (चौराद्भयम्).

वृकभीत (N. Sing. Masc. °तः) 'afraid of a wolf' (वृकाद्भीतः).

स्वर्गपतित (N. Sing. Masc. °तः 'fallen from heaven' (स्वर्गात्पतितः).

5. In the **Genitive** case; *e. g.*

राजपुरुष (Masc., N. Sing. °षः) 'the king's man' (राज्ञः पुरुषः).

तत्पुरुष (Masc., N. Sing. °षः) 'the man of him', *i. e.* 'his man' (तस्य पुरुषः).

गिरिनदी (Fem., N. Sing °दी) 'a mountain-torrent' (गिरेर्नदी).

मूर्खशत (Neut., N. Sing. °तम्) 'a hundred fools' (मूर्खाणां शतम्).

6. In the **Locative** case; *e. g.*

अक्षशौण्ड (N. Sing. Masc. °ण्डः) 'skilled in dice' (अक्षेषु शौण्डः).

ईश्वराधीन (N. Sing. Masc. °नः) 'dependent on God' (from ईश्वर and the preposition अधि, with the suffix ईन added to the whole compound).

स्थालीपक्व (N. Sing. Masc. °क्वः) 'cooked in a pot' (स्थाल्यां पक्वः).

पूर्वाह्णकृत (N. Sing. Neut. °तम्) 'done in the forenoon' (पूर्वाह्णे कृतम्).

7. Sometimes the first member is an **indeclinable**; *e. g.*

स्वयंकृत (N. Sing. Neut. °तम्) 'done by one's self' (स्वयं कृतम्).

सामिकृत (N. Sing. Neut. °तम्) 'half done' (सामि कृतम्).

तत्रभुक्त (N. Sing. Neut. °क्तम्) 'eaten there' (तत्र भुक्तम्).

§ 548. There is a class of Tatpurusha compounds the sense of which cannot be expressed by their members, when uncompounded, because the last member, which may be a root or a primary noun, is either not used alone, or, when used by itself, does not convey the meaning which it conveys in the compound. Compounds of this kind are usually called **Upapada**-compounds. Examples are:

कुम्भकार (§ 539,1; N. Sing. Masc. °रः) 'a pot-maker'; (not कुम्भं कारः. It is usual to dissolve this and similar compounds by means of such phrases as कुम्भं करोतीति कुम्भकारः).

सामग (§ 539,1; N. Sing. Masc. °गः) 'one who sings a verse of the Sâmaveda' (साम गायतीति सामगः).

अंशहर (§ 539,1; N. Sing. Masc. °रः) 'one who takes a share' (अंशं हरतीत्यंशहरः).

वृत्रहन् (§ 492, *a*; N. Sing. Masc. °हा) 'one who kills Vṛitra' (वृत्रं हन्तीति वृत्रहा).

सर्वजित् (§ 492, *b*; N. Sing. Masc. °त्) 'one who conquers all' (सर्वं जयतीति सर्वजित्).

§ 549. In certain Tatpurushas the first member (against § 542) retains its case-termination; many of the compounds in which this is the case are proper names or have otherwise a restricted meaning. *E.g.*

ओजसाकृत (N. Sing. Neut. °तम्) 'done with strength' (ओजसा कृतम्).

जनुषान्ध (N. Sing. Masc. °न्धः) 'blind by nature' (जनुषा+अन्धः).

आत्मनापञ्चम (N. Sing. Masc. °मः) 'fifth with one's self'; *i.e.* 'himself and four others'.

परस्मैपद (Neut., N. Sing. °दम्) 'voice for another' (परस्मै पदम्).

आत्मनेपद (Neut., N. Sing. °दम्) 'voice for one's self' (आत्मने पदम्).

दूरादागत (N. Sing. Masc. °तः) 'come from afar' (दूरात्+आगतः).

दास्याःपुत्र or दासीपुत्र (Masc., N. sing °त्रः) 'the son of a slave,' used as a term of contempt.

युधिष्ठिर (Masc., N. Sing. °रः) 'Yudhishṭhira' *i.e.* firm in battle (युधि स्थिरः).

हृदिस्पृश् (N. Sing. Masc. °क्) 'touching the heart' (हृदि स्पृशतीति हृदिस्पृक्).

शरदिज (N. Sing. Masc. °जः) 'born in autumn' (शरदि जायत इति शरदिजः).

§ 550. (*a*) Some compounds, of which the first member would govern the second member if no composition had taken place, are likewise considered Tatpurusha-compounds by the native grammarians; *e.g.*

पूर्वकाय (Masc., N. Sing. °यः) 'the forepart of the body' (पूर्वं कायस्य).

मध्याह्न (Masc., N. Sing. °ह्नः) 'mid-day (मध्यमह्नः).

प्राप्तजीविक (N. Sing. Masc. कः) 'one who has found a livelihood' (प्राप्तो जीविकाम्); also जीविकाप्राप्तः.

मासजात (N. Sing. Masc. °तः) 'born a month ago' (मासो जातस्य यस्य सः).

(*b*) Similar are compounds the first member of which is a preposition the sense of which, when the compound is dissolved, must be expressed by the Past Pass. Participal of certain roots to which that preposition is prefixed; *e. g.*

अतिमाल (N. Sing Masc. °लः) 'surpassing a garland' (अतिक्रान्तो मालाम्).

निष्कौशाम्बि (N. Sing. Masc. °म्बिः) 'departed from Kaushâmbi' (निष्क्रान्तः कौशाम्ब्याः).

(*c*) Compounds like अब्राह्मण (Masc., N. Sing. °णः) 'one who is not a Brâhman' (न ब्राह्मणः), अनश्व (Masc., N. Sing. °श्वः) 'not a horse' (न अश्वः) are likewise called Tatpurusha.

§ 551. (*a*) Dependent and Appositional determinative compounds assume mostly the gender of their final member. Dependent determinative compounds like प्राप्तजीविक, however (§ 550, *a*) and the compounds described in § 550, *b*, such as अतिमाल, take the gender of the noun which they qualify.

(*b*) There are a few exceptions to this rule. Dependent determinative compounds (provided their first member be not the negative prefix अ), the last member of which is one of the nouns सेना, सुरा, छाया शाला, or निशा, may optionally be feminine or neuter; *e.g.* ब्राह्मणसेना *fem.* or ब्राह्मणसेन *neut.*, 'a host of Brâhmans'; and there are some Tatpurusha-

compounds ending in छाया and सभा, that must be neuter *e. g.* इक्षुच्छाय *neut.* 'the shade of (many) sugar-canes'; ईश्वरसभ *neut.* 'an assembly of princes'. Tatpurusha-compounds ending in रात्र (for रात्रि) 'night', and अह्न or अह (for अहन्) 'day', are generally masc.; *e. g.* पूर्वरात्र *masc.* 'the first part of the night', पूर्वाह्ण *masc.* 'the forenoon'; on the other hand, सुदिनाह 'a clear day' and others are neuter. (See § 561.)

§ 552. The power of composition, although great, is not unlimited, and the native grammarians have given many rules stating, not merely, when it is permitted to compound two words, but also, when it is forbidden to do so. Here a few examples must suffice. The two nouns अक्षि 'an eye' and काण 'blind' cannot be compounded to express the sense 'blind of an eye' (अक्ष्णा काणः), because in general an adjective is compounded with a preceding Instr. case (or rather, with a noun which, if no composition were to take place, would stand in the Instr. case) only when that which is expressed by the adjective, is caused by what is expressed by the noun in the Instr. case, whereas in the present instance 'blindness' is not caused by 'the eye'. Again, in phrases like नृणां द्विजः श्रेष्ठः 'the Brâhman is the best of men', it is not permitted to form a compound of the two words नृ and श्रेष्ठ. An ordinal number cannot be compounded with a noun in the Genit. case; (*e.g.* सतां षष्ठः 'the sixth of those present'). Nominal bases in तृ or अक, denoting an agent (§539, 9 and 10), are, with some exceptions, not compounded with a noun in the Genit. case (*e. g.* अपां स्रष्टा 'the creator of the water', ओदनस्य पाचकः 'one who cooks rice'; but देवपूजक 'a worshipper of the gods').

(*b*)—*Appositional Determinative Compounds* (*Karmadhâraya*).

§ 553. The following are instances of appositional determinative compounds given by the native grammarians:

नीलोत्पल (Neut., N. Sing. °लम्) 'a blue lotus' (नीलमुत्पलम्).

एकनाथ (Masc., N. Sing. °थः) 'an only lord'.

पुराणमीमांसक (Masc., N. Plur. °काः) 'the old Mîmâṁsakas'; *i. e.* the old school of the Mîmâṁsakas.

सद्वैद्य (Masc., N. Sing. °द्यः) 'a good scholar'.

स्नातानुलिप्तः (N. Sing. Masc. °प्तः) 'first bathed and afterwards anointed' (पूर्वं स्नातः पश्चादनुलिप्तः).

कृताकृत (N. Sing. Neut. °तम्) 'done and not done' *i. e.* badly done (कृतं च तदकृतं च).

कृष्णसारङ्ग (N. Sing. Neut. °ङ्गम्) 'blackish-variegated'.

सदृशश्वेत (N. Sing. Neut. °तम्) 'of similar white colour'.

युवखलति (N. Sing. Masc. °तिः) 'a young bald-headed person' (युवा खलतिः).

ईषत्पिङ्गल (N. Sing. Neut. °लम्) 'slightly brown'.

सुपुरुष (Masc., N. Sing. °षः) 'a good man'.

प्राचार्य (Masc., N. Sing. °र्यः) 'an excellent teacher' (प्रगत आचार्यः).

पूगकृत (N. Sing. Neut. °तम्) 'made into a heap'.

घनश्याम (N. Sing. Masc.°मः) 'black like a cloud' (घन इव श्यामः).

देवब्राह्मण (Masc., N. Sing. °णः) 'a Brâhman who worships the gods' (देवपूजको ब्राह्मणः).

§ 554. In some Karmadhâraya-compounds the qualifying member takes the second place; *e.g*,

पुरुषव्याघ्र (Masc., N. Sing. °घ्रः) 'a tiger- like man' (व्याघ्र इव पुरुषः).

राजकुञ्जर (Masc., N. Sing. °रः) 'an elephant-like king', *i.e.* an excellent king (कुञ्जर इव राजा).

इभयुवति (Fem., N. Sing. °तिः) 'a young female elephant'.

गोवशा (Fem., N. Sing. शा) 'a barren cow'.

राजान्तर (Neut., N. Sing. °रम्) 'another king' (अन्यो राजा).

§ 555. (*a*) महत्, when used as first member of Karmadhâraya and Bahuvrîhi-compounds, is changed to महा; *e.g.*

Karmadhâraya; महादेव (Masc., N. Sing. °वः) 'the great god,' a name of Shiva.

Bahuvrîhi: महाबाहु (N. Sing. Masc. °हुः) 'a person with big arms'.

(*b*) The base of the interrogative pronoun, किम्, or कु (§ 194), sometimes also का, and before words beginning with vowels and a few words beginning with consonants कद्, are used as first members of Karmadhâraya-compounds to express censure or contempt; *e. g.*

किंराजन् (Masc., N. Sing. °जा) 'a bad king' (literally 'what sort of a king?' कुत्सितो राजा).

कुपुरुष or कापुरुष (Masc. N. Sing. °षः) 'a bad man, a coward' कुत्सितः पुरुषः).

कदश्व (Masc., N. Sing. °श्वः) 'a bad horse' (कुत्सितोऽश्वः).

§ 556. Words which denote a point of the compass (like पूर्व 'eastern', उत्तर 'northern' &c.) and the cardinal numbers द्वि 'two', त्रि 'three', &c. cannot enter into composition with other words to form with them Karmadhâraya-compounds, except when the Karmadhâraya-compound is a proper name. *E. g.*, it is forbidden to compound the two words उत्तरा वृक्षाः 'northern trees', or पञ्च ब्राह्मणाः 'five Brâhmans'; but the two words

सप्तन् 'seven' and ऋषि 'a Rishi' are compounded in the word सप्तर्षि (Masc., N. Plur. °र्षयः) 'the seven Rishis,' because this compound is a proper name for the constellation of the Great Bear.

§ 557. (*a*) Contrary to this rule, a word denoting a point of the compass or a cardinal number may form a Karmadhâraya-compound with another noun, provided the compound so formed is not used by itself, but has a Taddhita suffix added to it, or conveys, in addition to the sense which it would convey as a Karmadhâraya, a derivative meaning such as is usually denoted by a Taddhita suffix, or provided the compound becomes the first member of another compound. Thus it is allowable to compound पूर्व 'eastern' +शाला 'a hall' =पूर्वशाला 'the eastern hall,' provided this compound is not used by itself, but has a Taddhita suffix added to it; पूर्वशाला+Taddh. अ= पौर्वशाल 'being in the eastern hall'. Similarly षष्+मातृ=षण्मातृ 'six mothers' (not used by itself) + Taddh. अ=षाण्मातुर 'the child of six mothers' (*i.e.* Kârttikeya); द्वि+गो=द्विगो 'two cows,' not used in this sense, but, changed to द्विगु, in the sense of 'bartered for two cows'; पञ्च+गो=पञ्चगो 'five cows', not used by itself, but as first member in the Bahuvrîhi-compound पञ्चगवधन 'one whose wealth consists in five cows'; etc.

(*b*) Moreover, a cardinal number is compounded with another noun when the compound so formed denotes an aggregate; *e.g.* त्रि 'three' +भुवन 'worlds' =त्रिभुवन (Neut., Nom. sing. °नम्) 'the aggregate of the three worlds' or 'the three worlds collectively'.

(*c*)—*Numeral Determinative Compounds* (*Dvigu*).

§ 558. A Karmadhâraya-compound formed by § 557 is called a Dvigu, when its first member is a cardinal number. Dvigu-compounds which have not entered into composition with other words, and which neither have received a Taddhita suffix, nor convey a meaning such as is usually denoted by such a suffix, must, as will appear from §557,*b*, always denote an aggregate. *E. g.*

त्रिभुवन (Neut., N. Sing. °नम्) 'the three worlds collectively'.

चतुर्युग (Neut., N. Sing. °गम्) 'the four Yugas collectively'.

§ 559 Dvigu-compounds that denote an aggregate are commonly neuter. But when the final member of Dvigu-compound ends in अ, the feminine suffix ई is generally added to it; some nouns in अ, however, retain their final अ, and in this case the Dvigu-compound is neuter. Feminine nouns in आ shorten their final or substitute ई for it. Nouns in अन् either drop their final न्, or substitute ई for अन्. *E. g.*

पञ्चमूली (Fem., N. Sing. °ली) from पञ्चन्+मूल (Neut.), 'an aggregate of five roots'.

पञ्चपात्र (Neut., N. Sing. °त्रम्) from) पञ्चन्+पात्र (Neut.), 'an aggregate of five dishes'.

पञ्चखट्व (Neut., N. Sing. °ट्वम्) or पञ्चखट्वी (Fem, N. Sing. °ट्वी) from पञ्चन्+खट्वा (Fem.), 'an aggregate of five beds'.

पञ्चतक्ष (Neut., N. Sing. °क्षम्) or पञ्चतक्षी (Fem., N. Sing °क्षी) from पञ्चन्+तक्षन् (Masc.) 'five carpenters'.

§ 560. Dvigu-compounds which, although no Taddhita suffix is added to them, express a meaning usually denoted by a Taddhita suffix, assume the gender of the nouns which they qualify, and their last members are subject to § 545 ; *e.g.* पञ्चकपाल in the sense of 'prepared in five dishes' may be masc., fem., or neut.; similarly पञ्चगु (from पञ्चन्+गो) 'bartered for five cows,' &c.

§ 561. General rule for all Determinative Compounds :—

The following is an alphabetical list of the more common nominal bases which undergo slight changes when they are the last members of determinative compounds :

1. अङ्गुलि 'a finger' is changed to अङ्गुल after numerals and indeclinables ; *e.g.* द्व्यङ्गुल 'two fingers long.'

2. अञ्जलि 'a handful' may optionally be changed to अञ्जल in Dvigu-compounds (except those described in § 560) after द्वि and त्रि ; *e. g.* द्व्यञ्जल *neut.* or द्व्यञ्जलि *neut.* 'two handfuls'; but only द्व्यञ्जलि 'bought for two handfuls'.

3. अहन् 'a day' is changed to अह; *e. g.* उत्तमाह *masc.* 'a holy day'; द्व्यह *masc.* 'an aggregate of two days'; but it is changed to अह्न after indeclinables, सर्व, and words denoting parts of the day; *e.g.* सर्वाह्ण *masc.* 'the whole day', पूर्वाह्ण *masc.* 'forenoon'; (see § 551, *b*).

4. गो 'a bull, a cow', is changed to गव, except in the Dvigu-compounds described in § 560; *e.g.* परमगव 'an excellent bull', पञ्चगव *neut.* 'a collection of five cows'; but द्विगु 'bartered for two cows'.

5. नौ 'a ship' is changed to नाव after अर्ध, and in Dvigu-compounds except those described in § 560 ; *e.g.* अर्धनाव *neut.* 'half a ship'; द्विनाव *neut.* 'two ships'; but पञ्चनौ 'bartered for five ships'.

6. पथिन् 'a road' is at the end of all compounds changed to पथ; *e.g.* धर्मपथ *masc.* 'the path of religion'; रम्यपथ (Bahuvrīhi) a country, &c., 'in which the roads are pleasant'.

7. राजन् 'a king' is changed to राज; *e.g.* परमराज *masc.* 'an excellent king'.

8. रात्रि 'night' is changed to रात्र after numerals, indeclinables, सर्व, words denoting parts of the night, संख्यात, and पुण्य; *e.g.* सर्वरात्र *masc.* 'the whole night', पूर्वरात्र *masc.* 'the first part of the night'; द्विरात्र *neut.* 'two nights'. (see § 551, *b.*)

9. सक्थि 'a thigh' is changed to सक्थ after उत्तर, पूर्व, मृग, and after a word which denotes an object with which a thigh is compared; *e.g.* मृगसक्थ *neut.* 'the thigh of a deer'; फलकसक्थ *neut.* 'a thigh like a plank'.

10. सखि 'a friend' is changed to सख; *e. g.* कृष्णसख *masc.* 'a friend of Kṛishṇa'; प्रियसख *masc.* 'a dear friend'.

But these changes do generally not take place in determinative compounds the first member of which is सु, or किम् (§ 555, *b*), or the negative prefix अ; *e.g.* सुराजन् *masc.* (N. Sing. सुराजा) 'a good king'; किंसखि *masc.* (N. Sing. किंसखा) 'a bad friend'; अराजन् *masc.* (N. Sing. अराजा) 'one who is not a king'.

2.—Bahuvrihi or Attributive Compounds.

§ 562. (*a*) The following are instances of attributive compounds:

पीताम्बर (N. Sing. Masc. °रः) 'one with a yellow garment (पीतमम्बरं यस्य सः).

दीर्घबाहु (N. Sing. Masc. °हुः) 'long-armed' (दीर्घौ बाहू यस्य सः).

प्राप्तोदक (N. Sing. Masc. °कः) a village, &c., 'to which water has approached' (प्राप्तमुदकं यं सः).

ऊढरथ (N. Sing. Masc. °थः) 'one by whom a car is drawn' (ऊढो रथो येन सः).

उपहृतपशु (N. Sing. Masc. °शुः) 'one to whom cattle are offered' (उपहृताः पशवो यस्मै सः).

उद्धृतौदन (N. Sing. Masc. °नः) a pot, &c., 'from which boiled rice has been taken out' (उद्धृतमोदनं यस्मात्सः).

वीरपुरुष (N. Sing. Masc. °षः) a village, &c., 'in which the men are heroes' (वीराः पुरुषा यस्मिन्सः).

कृतकृत्य (N. Sing. Masc. °त्यः) 'one who has done his work' (कृतं कृत्यं येन सः).

देवदत्तनामन् (N. Sing. Masc. °मा) 'one whose name is Devadatta' (देवदत्तो नाम यस्य सः).

नलाभिध (N. Sing. Masc. °धः) 'one whose name is Nala' (नलोऽभिधा यस्य सः).

धर्मप्रधान (N. Sing. Masc. °नः) 'one whose chief (aim) is justice' (धर्मः प्रधानं यस्य सः).

चिन्तापर (N. Sing. Masc. °रः) 'one whose highest (occupation) is thinking', 'thoughtful' (चिन्ता परं यस्य सः).

इन्द्रादि (N. Plur. Masc. °दयः) the gods 'of whom Indra is the first', *i.e.* Indra and the others (इन्द्र आदिर्येषां ते).

(*b*) As the preceding may in general be considered to have been appositional determinative compounds which, by changing their original sense so as to make it become the attribute of some other subject, and by assuming the gender of the noun which they qualify, have been changed into attributive compounds, so the following compounds may be looked upon as dependent determinative compounds that have undergone a similar change.

विद्युत्प्रभ (N. Sing. Masc. °भः) 'one who has the brightness of lightning' (विद्युत इव प्रभा यस्य सः).

देवाकृति (N. Sing. Masc. °तिः) 'of god-like shape' (देवस्येवाकृतिर्यस्य सः).

In some compounds of this kind the dependent member is placed last; *e.g.*

असिपाणि (N. Sing. Masc. °णिः) 'one who has a sword in his hand' (असिः पाणौ यस्य सः).

दण्डहस्त (N. Sing. Masc. °स्तः) 'one who bears a staff in his hand' (दण्डो हस्ते यस्य सः).

(*c*) Attributive compounds the first member of which is a cardinal number, must not be confounded with numeral determinative or Dvigu-compounds. Instances of attributive compounds of this kind are:

त्रिलोचन (N. Sing. Masc. °नः) 'one who has three eyes', a name of Shiva (त्रीणि लोचनानि यस्य सः).

चतुर्मुख (N. Sing. Masc. °खः) 'one who has four faces', a name of Brahman (चत्वारि मुखानि यस्य सः).

§ 563. The following attributive compounds may be compared with the Tatpurusha-compounds described in § 550 *b. c*:

प्रपर्ण or प्रपतितपर्ण (N. Sing. Masc. °र्णः) a tree &c. 'from which the leaves have fallen down' (प्रपतितानि पर्णानि यस्मात्सः).

निस्तेजस् (N. Sing. Masc. °जाः) 'devoid of energy (निर्गतं तेजो यस्मात्सः).

उन्नस (N. Sing. Masc. °सः) 'high-nosed' (उन्नता नासिका यस्य सः).

अपुत्र (N. Sing. Masc. °त्रः) 'one who has no son' (पुत्रो यस्य नास्ति सः).

§ 564. (*a*) महत् when used as the first member of Bahuvrîhi-compounds is changed to महा (§ 555, *a*); *e.g.*

महाबाहु (N. Sing. Masc. °हुः) 'one who has big arms' (महान्तौ बाहू यस्य सः).

(*b*) The indeclinable सह 'with', when used as the first member of Bahuvrîhi-compounds, is often changed to स; *e.g.*

सपुत्र or सहपुत्र (N. Sing. Masc. °त्रः) 'with one's son', or 'accompanied by one's son' (पुत्रेण सह or सहितः).

§ 565. The general rule concerning feminine nouns, which has been given in § 542, applies also to feminine nouns which form the first members of Bahuvrîhi-compounds, provided those feminines do not end in ऊ, and provided the second member of the compound is neither an ordinal number, nor one of the words प्रिया, मनोज्ञा, कल्याणी &c.; *e.g.*

चित्रगु (N. Sing. Masc. °गुः) 'one who has a brindled cow' (चित्रा गौर्यस्य सः; गो is changed to गु by § 545, *a*).

रूपवद्भार्य (N. Sing Masc. °र्यः) 'one who has a beautiful wife' (रूपवती भार्या यस्य सः; the final आ of भार्या is shortened by § 545, *a*).

But कल्याणीप्रिय (N. Sing. Masc. °यः) 'one to whom a virtuous woman is dear' (कल्याणी प्रिया यस्य सः); the first member retains here its feminine form, in order that this compound may be distinguished from कल्याणप्रिय 'one to whom a virtuous man is dear'. For similar reasons the feminine forms are retained in other compounds, such as पाचिकाभार्य, ब्राह्मणीभार्य, &c.

§ 566. (*a*) The word गो, and feminine nouns in आ, when they are the last members of Bahuvrîhi-compounds, are subject to § 545; *e.g.* चित्रगु, रूपवद्भार्य.

(*b*) Bahuvrîhi-compounds, the last member of which is a feminine noun in ई or ऊ, or a noun ending in ऋ, assume the suffix क. Many other Bahuvrîhi-compounds assume the same suffix क, either necessarily or optionally. Bahuvrîhi-compounds in इन् must take the suffix क in the feminine. *E.g.*

बहुनदीक (N. Sing. Masc. °कः) a country &c. 'in which there are many rivers'.

गतभर्तृक (N. Sing. Fem. °का) a woman 'whose husband is dead'.

बहुमाल or बहुमालक or बहुमालाक (N. Sing. Masc. °लः, or °कः) 'one who has many garlands' (माला).

महायशस्क (N. Sing. Masc. °स्कः) or महायशस् (N. Sing. Masc. °शाः) 'one who possesses great fame'.

बहुस्वामिन्, N. Sing. Fem. बहुस्वामिका, a woman 'who has many masters'.

§ 567. The following are some specimens of compounds which likewise are considered Bahuvrīhi-compounds by the native grammarians:

उपदश (N. Plur. Masc. °शाः) 'about ten' ('nine' or 'eleven').

आसन्नविंश (N. Plur. Masc. °शाः) 'near twenty'.

द्वित्र (N. Plur. Masc. °त्राः) 'two or three'.

द्विदश (N. Plur. Masc. °शाः) 'twice ten' (*i. e.* 'twenty').

दक्षिणपूर्वा (Fem., N. Sing °र्वा) 'south-east'.

केशाकेशि indecl., 'seizing each other by the hair'.

दण्डादण्डि indecl., 'beating each other with sticks'.

§ 568. Some nouns undergo slight changes when they are the last members of Bahuvrīhi-compounds; the most common of them are:

1. अक्षि 'an eye' is changed to अक्ष; when अक्षि is used literally for the eye of a living being, the Bahuvrīhi-compound takes in the feminine the feminine suffix ई; *e.g.* लोहिताक्ष, Fem. लोहिताक्षी, 'red-eyed'.

2. गन्ध 'smell' is changed to गन्धि after सु, सुरभि &c.; *e.g.* सुगन्धि 'having a good smell, fragrant'; पद्मगन्धि 'smelling like a lotus'.

3. जाया 'a wife' is changed to जानि; *e.g.* युवजानि 'having a young wife'.

4. दन्त 'a tooth' is changed to दत् after सु, and after numerals when the Bahuvrīhi-compound is intended to indicate a certain age *e.g.* द्विदत् (N. Sing. Masc. द्विदन्, Fem. द्विदती) 'having two teeth'.

5. धनुस् 'a bow' is changed to धन्वन्, *e.g.* शार्ङ्गधन्वन् (N. Sing. Masc. °न्वा) 'having a bow made of horn', a name of Vishṇu.

6. धर्म 'law' is changed to धर्मन् when it is preceded by only one word in the same compound; *e.g.* विदितधर्मन् 'one who knows the law'.

7. नासिका 'a nose' is changed to नस chiefly after prepositions; *e.g.* उन्नस 'high-nosed'.

8. पाद 'a foot' is changed to पाद् after numerals, after सु, and in certain other compounds; *e.g.* द्विपाद् 'biped'; व्याघ्रपाद् 'having feet like a tiger's'.

9. प्रजा 'offspring' and मेधा 'understanding' are changed to प्रजस् and मेधस् after सु, दुः, and the negative prefix अ; *e.g.* अप्रजस् (N. Sing. Masc. °जाः) 'whithout offspring'; दुर्मेधस् 'stupid'.

10. सक्थि 'a thigh' is changed to सक्थ when used literally for the thigh of an animal; *e.g.* दीर्घसक्थ 'having long thighs'.

(For पथिन् see § 561, 6.)

3.—Dvandva or Copulative Compounds.

§ 569. A Dvandva-compound denotes either the mutual union of the objects denoted by its several members, or it denotes their aggregate. In the former case the Dvandva-compound assumes the gender of its final member and the terminations of the Dual or Plural according as it denotes two or more objects; in the latter case it is neuter and takes the terminations of the Singular. *E.g.*

युधिष्ठिरार्जुनौ (Masc. Du.) 'Yudhiṣhṭhira and Arjuna'.

अर्थधर्मौ or धर्मार्थौ (Masc. Du.) 'wealth and religion'.

ब्राह्मणक्षत्रियविट्शूद्राः (Masc. Plur.) 'a Brâhman, and a Kshatriya, and a Vaishya, and a Shûdra'.

मयूरीकुक्कुटौ (Masc. Du.) a 'pea-hen and a cock'; but कुक्कुटमयूर्यौ (Fem. Du.) 'a cock and a pea-hen'.

पाणिपादम् (Neut. Sing.) 'hand and foot'.

अहिनकुलम् (Neut. Sing.) 'the snake and the ichneumon' (as an instance of two natural enemies).

सुखदुःखे (Neut. Du.) or सुखदुःखम् (Neut. Sing.) 'pleasure and pain'.

शीतोष्णे (Neut. Du.) or शीतोष्णम् (Neut. Sing.) 'cold and heat'.

There are exceptions; *e g.* अश्ववडवौ (Masc. Du.) 'a horse and a mare'; अहोरात्रः (Masc. Sing.) 'day and night'.

§ 570. The order in which the various members of a Dvandva-compound are arranged, depends partly on their meaning and partly on their form. Words denoting various castes should be placed in the order of the castes, beginning from the highest; the name of an elder should precede that of his younger brother; and, in general, the more important word should be placed first. Words ending with इ or उ should precede others (*e.g.* हरिहरौ); likewise words which begin with a vowel and end in अ (*e.g.* ईशकृष्णौ); and words which contain fewer syllables (*e.g.* शिवकेशवौ). In a case where two of the three last rules would be simultaneously applicable, the later rule should take effect in preference to the preceding one; *e.g.* इन्द्राग्नी, वागग्नी, वागिन्द्रौ.

§ 571. (*a*) When two nouns in ऋ expressive of relationship, or two nouns in ऋ that are designations of sacrificial priests, form a Dvandva-compound, the final ऋ of the first member is changed to आ; the same

change takes place when a noun in ऋ expressive of relationship forms a Dvandva together with पुत्र. *E.g.*

मातापितरौ (Masc. Du.) 'father and mother'.
पितापुत्रौ (Masc. Du.) 'father and son'.
होतापोतारौ (Masc. Du.) 'the Hotṛi and the Potṛi' (two priests).

(*b*) When the names of two deities that are usually mentioned together in sacrifices form a Dvanda-compound, the final vowel of the first member is mostly lengthened ; *e.g.*

मित्रावरुणौ (Masc. Du.) 'Mitra and Varuṇa'.
अग्नीषोमौ (Masc. Du.) 'Agni and Soma'.

Similar changes take place in similar compounds ; *e.g.*
द्यावाभूमी or द्यावाक्षमे or द्यावापृथिव्यौ or दिवस्पृथिव्यौ (Fem. Du.) 'heaven and earth'.

§ 572. When the last member of an aggregative Dvanda-compound ends either in a palatal consonant, or in द्, ष्, or ह्, the vowel अ is added to it ; *e.g.*

त्वक्स्रज, (Neut., N. Sing. °जम्) 'a skin and a garland' (from त्वच् + स्रज्).

छत्रोपानह (Neut., N. Sing. °हम्) 'an umbrella and a shoe' from छत्र +उपानह्).

But प्रावृट्शरदौ (N. Du. of प्रावृट्शरद्) 'the rains and the autumn'.

§ 573. It is allowable to use instead of the compound मातापितरौ (§ 571, *a*) simply the Dual of पितृ; पितरौ 'father and mother'; similarly श्वश्रूश्वशुरौ or श्वशुरौ 'father and mother-in-law'; भ्रातरौ 'brother and sister'; पुत्रौ 'son and daughter', &c.

4.—Avyayîbhâva or Adverbial Compounds.

§ 574. The final letters of nouns that form the final member of an Avyayîbhâva-compound, are subject to the following changes :

(*a*) Final long vowels are shortened (as in the neuter), final ए is changed to इ, and final ओ or औ to उ.

(*b*) Final अ, whether it be original or substituted for आ in accordance with (*a*), is changed to अम् (*i.e.* it receives the termination of the Nom. or Acc. Sing. of a neuter noun in अ).

(*c*) Final अन् of masc. and fem. nouns is changed to अम्; final अन् of neuter nouns may be changed to अ or to अम्.

(*d*) The termination अम् must be added to शरद्, मनस्, उपानह्, दिव्, दिश्, and to certain other nouns.

(*e*) अम् may optionally be added to all nouns which end in a surd or sonant unaspirate or aspirate Guttural, Palatal, Lingual, Dental, or Labial.

§ 575. The following are instances of adverbial compounds: अधिहरि 'upon Hari'; अधिगोपम् 'on the cow-herd' (अधि+गोपा, § 574, *a* and *b*); अध्यात्मम् 'on the soul' (अधि+आत्मन्, § 574, *c*); उपराजम् 'under the king' (उप+राजन्, § 574, *c*); उपशरदम् 'near the autumn' (उप+शरद्, § 574, *d*); उपसमिधम् or उपसमित् 'near fuel' (उप+समिध्, § 574. *e*); उपचर्मम् or उपचर्म 'near the skin' (उप+चर्मन्, § 574, *c*); उपनदम् or उपनदि 'near the river'; उपगिरम् or उपगिरि 'near the mountain'; अनुविष्णु 'after Vishṇu'; अनुगङ्गम् 'along the Ganges'; अनुज्येष्ठम् 'according to seniority'; अनुरूपम् 'in a corresponding manner'; प्रत्यग्नि 'towards the fire'; प्रतिनिशम् 'every night'; प्रत्यक्षम् or समक्षम् 'before one's eyes'; परोक्षम् 'out of sight'; निर्मक्षिकम् 'free from flies'; अतिनिद्रम् 'beyond sleep', *i.e.* 'wakefully'; यथाशक्ति 'in accordance with one's strength'; यावज्जीवम् 'as long as life lasts'; *i.e.* 'all one's life'; सहरि 'like Hari'; सतृणम् 'with the grass', *i.e.* 'including even the grass' (तृणेन सह; सह is usually changed to स in Avyayîbhâva-compounds).

§ 576. Compounds may be compounded again with other simple or compound words, and the compounds so formed may become the members of new compounds. This repeated composition may theoretically be carried to any extent. In practice, however, we find that the further we follow back the current of Sanskṛit literature to the time when Sanskṛit was really a living and spoken language, the more sparing is the employment of compound words and the more limited the length of the compounds actually used. The student, when writing, therefore, should avoid long and unwieldy compounds. When dissolving a long compound, he should, unless it be a Dvandva, always dissolve it first into its two main parts, and should dissolve these again, until none but simple words remain.

CHAPTER X.

INFLECTED WORDS IN THE SENTENCE.

§ 577. The various forms which have been taught in the preceding chapters, are not learnt for their own sake, but for the use to be made of them in the sentence. For, when speaking or writing a language people do not employ single unconnected words, but express, what they

wish to say, in sentences, consisting as a rule of several connected words the forms of which are chosen in accordance with the meaning which the speaker desires to convey. A full account of the structure of sentences would far exceed the limits of this grammar; but it appears desirable to give at least the most common rules for the employment in the sentence of the principal verbal and declensional forms, of which in general only the formation has been hitherto explained.

1. THE FINITE VERB.

§ 578. The most important part of a sentence is **the verb**, for on the verb mainly depend the forms of the other words which a sentence may contain. Moreover, only a verbal form may by itself, without the addition of any other words, form a complete sentence; and in sentences which contain no verbal form, the sense is not complete, unless we supply at least some form or other, commonly a form of the Present Indicative, of the verb अस् 'to be'. There is a tendency, especially in the later language, to employ primary nouns, such as the Past Passive and Past Active Participles, and the Verbal Abjectives, in place of the proper verbal forms, the **finite verb.**

§ 579. According to Chapter VII., a verbal form may be used in Parasmaipada or Atmanepada, or it may be Passive. A Parasmaipada or Atmanepada form denotes that a certain agent performs the action, or undergoes the state, expressed by the root or verbal base. A Passive form denotes that somebody or something is the object of the action expressed by the root or verbal base; or it denotes, in the case of intransitive verbs, that the action or state expressed by the root is going on or brought about by a certain agent. Where in a sentence the verb is Par. or Atm. **(active construction)**, the subject of the sentence, if it be expressed by a separate noun, denotes the agent of the verbal action; and where the verb is in the Passive **(passive construction)**, the subject of the sentence, if expressed by a separate noun, denotes the object of the verbal action, the agent of which is expressed by a noun in the Instr. case. Passive forms of intransitive verbs are always used in the third Person Sing., and have no separate subject in the sentence, because the action is only one, and because the subject is invariably contained in the verbal form itself **(impersonal construction)**; here, too, the agent by whom the action is brought about is expressed by a noun in the Instr. case. The later language shows a decided preference for passive and impersonal constructions. *E. g.*—

Active construction: कमलानि पश्यति 'he sees lotuses'; ईश्वरं जनः

पूजयति 'man worships God'; देवं वन्दे 'I praise God'; आचार्यं शिष्यः सेवते 'the pupil serves his master'.

Passive construction : भृत्यैः सेव्यसे 'you are served by servants'; नृपेणारयो जीयन्ते 'the enemies are conquered by the prince'.

Impersonal construction : आस्यते भृत्येन, or भृत्याभ्याम्, or भृत्यैः 'the servant is sitting'; 'the two servants are sitting'; the servants are sitting'.

Note: The student should clearly understand that the *agent* of the verbal action is not necessarily the *subject* of the sentence.

§ 580. The use of the three **numbers** of verbal forms can offer no difficulty. As regards the three **persons**, it may be mentioned that, when the subject of the sentence consists of several nouns connected by the particle च, of which one is the pronoun of the first person, the verb stands in the first person; and that the verb stands in the second person, when the subject consists of several nouns connected by च, of which one is the pronoun of the second, and none the pronoun of the first person. *E.g.* अहं च देवदत्तश्च पचावः; त्वं चाहं च पचावः; त्वं च देवदत्तश्च पचथः.

§ 581. The use of the **tenses and moods**, too, is comparatively simple, and does not offer nearly the same difficulties which this subject presents in other classical languages. The reasons of this are, that the Sanskṛit language avoids the indirect form of speech; that the Subjunctive mood has almost entirely gone out of use; that tenses the uses of which must once have been clearly defined and strictly kept separate, have come to be employed promiscuously; that relations between things or ideas which in other languages are expressed by subordinate sentences, are expressed by means of compound or secondary nouns, or by verbal derivatives; the preference, shown more especially by the later language, for passive and impersonal constructions, and for the use of Participles and Verbal Adjectives in place of the finite verb; etc.

(a)—*The Present Tense* (*Present Indicative*).

§ 582. (*a*) The Present tense is used to express that an action takes place, or is going on, or has not been brought to a close, at the time of speaking; or is always going on, or performed habitually; or to state a natural fact, a general truth, etc. *E.g.* अयं मम सर्वोऽपि परिग्रहः पलायितुमिच्छति 'my whole retinue here is wanting to run away'; इहाधीमहे 'we are studying here'; स्रवन्ति नद्यः 'rivers flow'; हिमवतो गङ्गा प्रभवति 'the Ganges rises from the Himâlaya'; etc.

(*b*) The Present may also denote what has just taken place, or will take place soon. *E.g.* कदागतोऽसि । अयमागच्छामि । 'When did you come?

I came just now'. कदा गमिष्यसि । एष गच्छामि । 'When will you go? I am going now'.

§ 583. (*a*) In connection with the particle स्म the Present conveys the meaning usually denoted by the Imperfect or Perfect (§ 584). *E.g.* कस्मिंश्चिद्वने भासुरको नाम सिंहः प्रतिवसति स्म 'in a certain forest there dwelt a lion named Bhâsuraka'.

(*b*) In connection with पुरा (without स्म) the Present or any past tense may be used to denote past time preceding the current day. *E.g.* वसन्तीह पुरा छात्राः, or अवसन् or ऊषुः, or अवात्सुः 'formerly the pupils dwelt here'.

(*c*) With the adverbs यावत् and पुरा the Present conveys a future sense. *E.g.* नयनविषयं यावदत्येति भानुः 'till the sun sets' (or shall have set'); भूयश्चापि त्वमसि कण्ठलग्ना पुरा मे 'you will again cling to my neck'.

(*d*) In regard to future events, the Present or a Future may be used after कदा and कर्हि (§ 194) ; after any interrogative, when a desire for something is intimated; and also where there is no interrogative, when the reward is stated that will be earned by the fulfilment of a desire. *E.g.* कदा भुङ्क्ते or भोक्ष्यते 'when will he eat'? कतमो भिक्षां ददाति or दास्यति 'who of you will give alms?' यो भक्तं ददाति (or दास्यति) स स्वर्गं गच्छति (or गमिष्यति) 'he who will give me food, will go to heaven'.

(*b*)—*The three Past Tenses.*

§ 584. (*a*) In classical literature the three Past Tenses are used without any apparent distinction, to denote any kind of past time.

(*b*) But in the older literature the Aorist at any rate is decidedly differently employed from the Imperfect and Perfect, and native grammarians distinguish between the three tenses thus : The **Aorist** either (like the Past Passive and Past Active Participles) simply denotes the completion of an action, or it denotes past time of the current day, **recent past time.** The **Imperfect** denotes past time preceding the current day, **remote past time.** And the **perfect,** like the Imperfect, denotes remote past time, but, unlike the Imperfect, it is used with reference to events **not witnessed** by the speaker. Hence it is that the Imperfect and Perfect are used in narratives referring to the remote past, while the Aorist, unless it merely denotes the completion of an action, is the proper tense to use (particularly in dialogues) of events that have taken place at, or close to, the time of speaking, within sight or hearing of the speaker or hearer. The Imperfect and Perfect would have to be translated by the English Imperfect, the Aorist by the Perfect Present, with or without the addition of the adverb 'now'. *E.g.*—

उपाध्यायाय गां ददाति । अदात् । दास्यति । 'He gives (*Pres.*) a cow to the teacher; he has given (*Aor.*) one; he will give (*Simple Fut.*) one'.

तस्य ह पुत्रो जज्ञे रोहितो नाम । तं होवाच । अजनि ते वै पुत्रो यजस्व मानेनेति । 'To him was born (*Perf.*) a son, by name Rohita. Then (Varuṇa) said (*Perf.*) to him : Now a son has been born (*Aor.*) to thee ; sacrifice him to me'.

स प्रजापतिरब्रवीदथ कोऽहमिति । यदेवैतदवोच इत्यब्रवीत् । ततो वै को नाम प्रजापतिरभवत् । 'Prajâpati said (*Impf.*) : Who am I then ? (Indra) answered (*Impf.*) : Exactly what you have said (*Aor.*) just now. Hence it is that Prajâpati came (*Impf.*) to be called Ka'.

§ 585. (*a*) The Aorist also conveys the notion that an action was performed continuously. *E.g.* यावज्जीवमन्नमदात् 'He was giving food all his life'.

(*b*) The Perfect is used in an emphatic denial. *E.g.* नो कलिङ्गाञ्जगाम 'I certainly did not go to Kalinga'.

(*c*)—*The two Futures.*

§ 586. (*a*) The Simple Future and the Periphrastic Future stand in the same relation to each other as the Aorist and the Imperfect. For while the **Simple Future** either simply denotes futurity generally, as opposed to what is present or past, or denotes an action which will take place during the current day or in the **near future**, the **Periphrastic Future** is used of such actions as will take place after the current day or in the more **remote future**. And similarly to what we have observed in the case of the Aorist (§ 585, *a*), the Simple Future is also employed to express the continuousness of a future action. *E.g.* उत्पत्स्यतेऽस्ति मम कोऽपि समानधर्मा 'there will be born (or) there exists (already now) etc'; ग्राममद्य प्रवेक्ष्यामि 'to-day I shall enter the village'; अचिराद्दादास्यध्वे 'before long you will receive'; यावज्जीवमध्यापयिष्यति 'he will be teaching all his life';—श्वः कर्ता 'he will do to-morrow'.

(*b*) The Simple Future also denotes purpose, intention, desire, will etc. *E.g.* घटेन कार्यं करिष्यन्कुम्भकारकुलं गत्वाह कुरु घटं कार्यमनेन करिष्यामीति 'one who wishes to use a pot goes to the house of the potter and says : make me a pot ; I want to use it'.

(*d*) *The Imperative.*

§ 587. The Imperative expresses command, prescript, entreaty, request, invitation, wish, deliberation or inquiry (all which meanings it shares with the Potential). It also denotes permission, or intimates that an action is seasonable (and these meanings, as well as that of order or

command, the Imperative has in common with the Verbal Adjectives). The Imperative also (like the Benedictive) denotes a blessing. *E.g.* एहि 'come'! ग्रामं भवानागच्छतु (or आगच्छेत्) 'come to the village!' इह भवानास्ताम् (or आसीत) 'please, sit here'; अधीच्छामो भवन्तं माणवकं भवानध्यापयतु (or अध्यापयेत्) 'we request you to teach the boy'; व्याकरणमध्ययै (or अधीयीय) 'I should like to study grammar'; इच्छामि भुङ्क्तां (or भुञ्जीत) भवान् 'I wish you to eat'; किं नु खलु भो व्याकरणमध्ययै (or अधीयीय) 'should I study grammar?'—करोतु कटं भवान् (or भवता कटः कर्तव्यः etc.) 'make a mat!' or 'you may make a mat', or 'it is time for you to make a mat.'—चिरं जीवतु भवान् or चिरं जीवताद्भवान् (or चिरं जीव्याद्भवान्) 'may you live long!'

(*e*)—*The Subjunctive.*

§ 588. The Subjunctive of the Aorist with the prohibitive particle मा, and the Subjunctive of the Aorist or Imperfect with मा स्म, are used in an imperative sense. *E.g.* मा गमः; or मा स्म गमः; or मा स्म गच्छः 'do not go'! मा कार्षीत्, or मा स्म कार्षीत्, or मा स्म करोत् 'he shall not do'.

(*f*)—*The Potential.*

§ 589. (*a*) The Potential or Optative, like the Imperative, expresses a command, prescript, entreaty, request, invitation, deliberation or inquiry (§ 587).

(*b*) It is also used when the speaker expresses a desire or hope, but should not be employed after the particle कच्चिद्. *E.g.* कामो मे भुञ्जीत भवान् 'I hope, you will eat'. But कच्चिज्जीवति ते माता 'I hope, your mother is alive'.

§ 590. (*a*) The Potential may also be used to express that something would be possible, or is probable or likely, etc. When some such phrase as 'I think it possible,' 'I fancy', 'I suspect' is added, the Simple Future may be used as well as the Potential (except after the particle यद्). *E.g.* अपि पर्वतं शिरसा भिन्द्यात् 'he might even break a mountain with his head'; लभेत सिकतासु तैलमपि 'one might even obtain oil from sand'; संभावयामि भुञ्जीत (or भोक्ष्यते) भवान्, but only संभावयामि यद्भुञ्जीत भवान् 'I fancy you will, or would eat'.

(*b*) Like the Verbal Adjectives, the Potential may be used to express that somebody deserves, or is fit or able, to do a thing. *E.g.* भवान्खलु कन्यां वहेत् (or भवता खलु कन्या वोढव्या etc.) 'you deserve, or are fit, to marry the girl'; भवान्खलु भारं वहेत् (or भवता खलु भारो वोढव्यः etc.) 'you are able to carry the load'.

(*c*) The Potential is used after काल, समय, and वेला 'it is time to', when the particle यद् is employed. *E.g.* कालो यद्भुञ्जीत भवान् (=कालो भोक्तुम्) 'it is time for you to eat'.

§ 591. The Potential is used in hypothetical sentences, in both the antecedent and the subsequent clauses, when the speaker wishes to say, what would happen or not happen, if something else were to happen or not to happen. *E.g.* दक्षिणेन चेद्यायान्न शकटं पर्याभवेत् 'if he were to go to the right, his cart would not be upset'.

(*g*)—*The Conditional.*

§ 592. The Conditional is used in hypothetical sentences, in both the
antecedent and the subsequent clauses, if the speaker wishes to intimate
that, what is stated in the antecedent clause, will not be or has not
been the case. *E.g.* अभोक्ष्यत भवान्घृतेन यदि मत्समीपमागमिष्यत् 'if you
came to me, you would get ghee to eat' (but you will not come);
सुवृष्टिश्चेदभविष्यत्सुभिक्षमभविष्यत् 'there would have been plenty of food,
if it had rained properly'.

(*h*) *The Benedictive.*

§ 593. The Benedictive (like the Imperative) is used to denote a blessing or wish (§ 587).

2. THE INFINITIVE, THE GERUND, THE PARTICIPLES, AND THE VERBAL ADJECTIVES.

§ 594. The verb of a sentence may be accompanied by adverbs or
adverbial expressions; and it may also be accompanied by inflected
nouns, denoting the persons or things represented as bringing about
the action or state expressed by the verb. Of the inflected nouns we
shall treat later on. Among the adverbial expressions a prominent
place is held by the Infinitive and the Gerund. Together with these
we may conveniently class here the Participles and the Verbal Adjec-
tives, because, like the Infinitive and the Gerund, they share some of
the properties of the finite verb, and may, at any rate some of them, be
even used in the place of it.

(*a*)—*The Infinitive.*

§ 595. The Infinitive, though formally an Accusative case, is most
ordinarily employed like the Dative case of a noun denoting an action
or state, to express the purpose or aim of another action. *E.g.* पक्तुं
व्रजति (=पाकाय व्रजति) 'he goes in order to cook'; भोक्तुं व्रजति 'he goes
in order to eat'. (The same meaning may also be expressed by a
primary noun in अक, § 539, 9; भोक्तुं व्रजति=भोजको व्रजति).

§ 596. (*a*) The Infinitive is used with words implying a wish or desire, when the person who wishes is also the agent of the action expressed by the Infinitive. *E.g.* इच्छति or कामयते or वष्टि or वाञ्छति भोक्तुम् 'he wishes to eat'.

(*b*) The Infinitive is also used in construction with शक् 'can', धृष् 'to dare to', ज्ञा 'to know to', ग्लै 'to dislike to' etc., घट् 'to strive', रभ् (आरभ् 'to begin' etc.), लभ् 'to receive', क्रम् (प्र-क्रम् 'to begin' etc.), सह् (उत्सह् 'to have power to' etc.), अर्ह् 'to deserve, be obliged to, need, ought, should,' etc., and with अस् 'to be' and its synonyms (भू, विद्, विद्यते). *E.g.* शशाक न नियन्तुम् 'she could not restrain'; इन्द्रियाणि संनियन्तुं न शक्यन्ते 'the organs of sense cannot be restrained'; शक्यमेवं कर्तुम् 'it can be done so, it is possible to do so'; न दधृषुर्वक्तुम् 'they did not dare to say'; न विजानाति विनिवर्तितुम् 'he does not know (what it is) to turn back'; दयितां त्रातुं घटस्व 'strive to protect the beloved'; भोक्तुं लभते 'he receives to eat;' तपश्चरितुं प्रचक्रमे 'she began to perform penances'; न कर्तुमुत्सहे 'I cannot make'; न दण्डं दातुमर्हति 'he is not obliged to pay a fine;' वक्तुमर्हसि 'you ought to say;' अस्ति or भवति or विद्यते भोक्तुम् 'there is (food etc.) to eat', etc.

(*c*) Also with अलम् 'able to, equal to, competent to, fit to, capable of' and nouns or verbs conveying the same or similar meanings. *E.g.* अलं विज्ञातुम् 'competent to understand'; पर्याप्तोऽसि प्रजाः पातुम् 'you are able to protect the creatures'; प्रापयितुमीश्वरः 'able to bring'; वोढुं पारयति 'he is able to carry'; etc.

§ 597. The Infinitive is also used with काल, समय, and वेला 'it is time to'. *E.g.* कालो or समयो or वेला भोक्तुम् 'it is time to eat' (=कालो भोजनस्य or कालो यद्भुञ्जीत भवान्; § 590, *c*).

(*b*)—*The Gerunds in* त्वा *and* य.

§ 598. (*a*) The Gerunds in त्वा and य denote an action which in point of time precedes the action expressed by another (generally the main) verb (of the sentence), and has the same agent. *E. g.* भुक्त्वा व्रजति 'he goes after having eaten'; भुक्त्वा पिबति 'he first eats and then drinks'; इत्यभिधाय तथा ददृशे भस्म 'after she had said so, the ashes were seen by her', *i.e.* 'when she had said so, she saw the ashes'.

(*b*) Sanskrit Gerunds may often in English be translated by prepositions or adverbial phrases. *E.g.* नीत्वा or गृहीत्वा or आदाय 'having led or taken' *i.e.* 'together with'; मुक्त्वा or विहाय 'having left or abandoned' *i.e.* 'without'; अप्राप्य नदीं पर्वतः स्थितः 'the mountain stands on this side of the river'; अतिक्रम्य पर्वतं नदी स्थिता 'the river is beyond the mountain.'

§ 599. अलम् and खलु may be used with the Gerund, to express a prohibition. *E. g.* अलं रुदित्वा 'do not weep'; अलं कृत्वा or खलु कृत्वा = मा कार्षीः (§ 588).

(*c*)—*The Participles.*

§ 600. (*a*) the **Participles** of the **Present** and of the **Simple Future** convey the same meanings as the tenses to which they belong.

(*b*) The present participles may be used to show how another action takes place or why it takes place. *E. g.* शयाना भुञ्जते यवनाः 'the Yavanas eat lying down', *i. e.* they lie down when eating; अधीयानो वसति 'he dwells (at a place) for the purpose of studying'.

§ 601. The **Perfect Participles** denote any kind of past time, and the Participle of the Parasmai. is often used in place of the finite verb. *E. g.* उपसेदिवान्कौत्सः पाणिनिम् 'Kautsa approached, or has approached, pânini' (=उपासीदत्, or उपससाद, or उपासदत्).

§ 602. The **Past Passive** and **Past Active Participles** denote the completion of an action, or past time generally, and both are, especially in the later language, often used in place of the finite verb, either with or without the auxiliary verb अस् 'to be'. *E. g.* कृतवानसि विप्रियं न मे प्रतिकूलं न च ते मया कृतम् 'you did nothing that was displeasing to me, and nothing was done by me that was disagreeable to you'; तेनोक्तम् 'he said'; राजा कुमारं देव्यै समर्पितवान् 'the king handed over the boy to the queen'.

§ 603. (*a*) The Past Passive Participle of transitive verbs denotes the object of the action expressed by the verb, and takes the gender, number, and case of the noun to which it refers; formed of intransitive verbs, it is used impersonally, and appears in the Nom. Sing. of the neuter gender. *E. g.* कृतः कटो भवता 'a mat has been made by you', *i.e.* you have made a mat; आसितं भवता 'you have sat'.

(*b*) The Past Passive Participle of intransitive verbs, of verbs meaning 'to go', and of श्लिष् 'to embrace', रुह् 'to ascend', आस्, जन्, वस्, 'to dwell', शी, and स्था, even when with prepositions they are transitive, may also denote the agent. *E. g.* आसितो भवान् or आसितं भवता 'you have sat'; असि विद्रुतः 'you have run away'; गतो देवदत्तो ग्रामम् 'D. has gone to the village'; गतं देवदत्तेन 'D. has gone'; आरूढो वृक्षं भवान् or आरूढो वृक्षो भवता 'you have ascended the tree'; उपस्थितो गुरुं भवान् or उपस्थितो गुरुर्भवता 'you have approached the teacher'.

(*c*) The Past Passive Participle of intransitive verbs and of verbs meaning 'to go' or 'to eat', may also denote the locality where an action

has taken place. *E. g.* इदमेषामासितम् 'this is the place where they have sat, here they sat'; इदमेषां यातम् 'here they went'; इदमेषां भुक्तम् 'here they ate'; etc.

(*d*) The Past Passive Participles of verbs meaning 'to approve of' or 'wish', 'to know', or 'to honour', may lose their Past sense and be used like ordinary adjectives. *E.g.* राज्ञां मतः or इष्टः 'approved of by' or 'dear to kings'; राज्ञां पूजितः 'honoured by' or 'an object of reverence for kings'; मम विदितम् 'known to me'; etc. (For the Genitive, see § 642,*a.*)

(*d*)—*The Verbal Adjectives.*

§ 604 (*a*) The Verbal Adjectives convey a passive meaning. Formed of transitive verbs, they denote the object of the action expressed by the verb, and take the gender, number, and case of the noun to which they refer; formed of intransitive verbs, they are used impersonally, and appear in the Nom. Sing. of the neuter gender. They are frequently used in place of the finite verb. *E.g.* कर्तव्यः कटो भवता 'a mat should be made by you', *i.e.* you should make a mat; आसितव्यं भवता 'you ought to sit down', त्वयावहितेन भवितव्यम् 'you should be attentive' (§ 614, *b*).

(*b*) The Verbal Adjectives, like the Imperative, denote a command or injunction, or permission, or express that an action, is seasonable (§ 587); and, like the Potential, they may be used to express that a person deserves, or is fit or able, to do a thing (§ 590, *b*).

3. THE CASES OF NOUNS.

§ 605. Inflected nouns are employed to denote the persons or things who or which are represented by the speaker as instrumental in bringing about the action or state expressed by the verb of a sentence. These persons or things may in turn be specified or more closely defined by means of other inflected nouns; and inflected nouns may also be used in or in connection with, the adverbial expressions by which a verbal form may be accompanied; to denote the duration of an action or state, or to add various other particulars.

§ 606. Omitting here the Vocative case, as requiring no special remark, we may say in general, that of the seven remaining cases all, except the Genitive, are employed to denote the different ways in which persons or things may be instrumental in bringing about the action or state denoted by the verb, as agents, or objects, or instruments, or recipients of the object of an action, etc.; and that for the Genitive is primarily reserved the function of expressing relations such as obtain between persons or things denoted by nouns. In special cases however, the Geni-

tive may be employed beyond what may be said to be its proper sphere; and most of the other cases are frequently used in construction with nouns, adverbs, or prepositions, or to convey statements of various kinds, as will be shown below. And on the whole it may be added here, that the employment of the several cases depends not merely on what the speaker wishes to say, but also on the manner in which he desires to present a fact to the hearer.

(*a*)—*The Nominative.*

§ 607. (*a*) The Nominative, in active construction, denotes the agent, and in passive construction the object of the action expressed by the verb (§579). *E. g.* कटं करोति देवदत्तः 'D. makes a mat'; कटः क्रियते देवदत्तेन 'a mat is made by D'.

(*b*) When the agent or object is put in the Nom., their predicate is put in the same came. *E.g.* तदण्डमभवद्धैमम् 'that became a golden egg'; असौ नृपेण चक्रे युवराजशब्दभाक् 'he was made by the king possessed of the title *Yuvarâja*'.

(*b*)—*The Accusative.*

§ 608 (*a*) The Accusative denotes, in active construction, the direct object of the action expressed by the verb. With verbs expressive of going, moving, or leading towards, and the like, the Acc. also denotes the goal of motion. *E.g.* कटं करोति 'he makes a mat'; चौरान्पश्यति 'he sees thieves'; ग्रामं गच्छति 'he goes to the village'; गमिष्याम्युपहास्यताम् 'I shall go to the state of one who deserves to be laughed at, I shall make myself ridiculous'; etc.

(*b*) When the direct object is put in the Acc., the objective predicate is pnt in the same case. *E.g.* तौ शरव्यमकरोत् 'he made them both the aim of his arrow'.

(*c*) With verbs of going the goal of motion may optionally be put in the Dative, when bodily motion is spoken of. *E.g.* ग्रामं or ग्रामाय गच्छति 'he goes to the village'; वनाय गच्छ 'go to the forest'; but only मनसा पाटलिपुत्रं गच्छति 'he goes with his thoughts to Pâṭaliputra'.

§ 609. (*a*) Transitive verbs expressive of motion may take both the Acc. of the direct object and also the Acc. of the goal of motion. *E.g.* अजां ग्रामं नयति 'he leads the goat to the village'; when a sentence like this is turned into the Passive, only the direct object is put in the Nom. (§ 607. *a*); अजा ग्रामं नीयते 'the goat is led to the village'.

(*b*) The verbs प्रच्छ् 'to ask somebody after', भिक्ष् 'to beg something of', याच् 'to ask somebody for', take a double Acc. A double Acc. may also

be used with the verbs दुह् 'to millk of', चि 'to gather from', रुध् 'to confine in', and with verbs like ब्रू 'to tell' and शास् 'to teach'. *E.g.* माणवकं पन्थानं पृच्छति 'he askes the boy after the way'; गां दोग्धि पयः or गोर्दोग्धि पयः 'he milks milk of the cow' (*Acc.* or *Abl.*); पुत्रं or पुत्राय ब्रूते धर्मम् 'he tells the boy (*Acc* or *Dat.*) the law'.—In Passive construction, क्षितीश्वरो रामं याचितः 'the king was asked for Râma'.

§ 610. (*a*) When a primitive verb is turned into the Causal, the agent of the primitive verb is put in the Accusative, provided the primitive verb is intransitive, or conveys the notions of going, knowing, eating, studying, or reciting. Otherwise the agent of the primitive verb is put in the Instrumental. *E.g.*

आस्ते देवदत्तः 'D sits'; आसयति देवदत्तं यज्ञदत्तः 'Y. causes D. to sit'. वेत्ति माणवको धर्मम् 'the boy knows the law'; वेदयति माणवकं धर्मम् 'he teaches the boy the law'.

अधीते माणवको धर्मम् 'the boy studies the law'; अध्यापयति माणवकं धर्मम् 'he instructs the boy in the law'; in Passive construction, अध्याप्यते माणवको धर्मम् 'the boy is instructed in the law'.

But पचत्योदनं देवदत्तः 'D.cooks rice'; पाचयत्योदनं देवदत्तेन यज्ञदत्तः 'Y.causes D. to cook rice'.

(*b*) The agent of कृ and हृ may, when these verbs are turned into the Causal, optionally be put in the Instr. or Acc. case. *E. g.* करोति कटं देवदत्तः 'D. makes a mat'; कारयति कटं देवदत्तेन or देवदत्तं यज्ञदत्तः 'Y. causes D. to make a mat'.

§ 611. (*a*) The Accusative denotes duration and distance, and answers the questions 'how long'? 'and how far'? *E.g.* मासमधीते 'he studies a month'; क्रोशमगच्छत् 'he went (the distance of) a *krosha*'; क्रोशं कुटिला नदी 'the river is bent (the distance of) a *krosha*'.

(*b*) To convey the notion that an action is accomplished, and the purpose for which it is performed attained, within a cerain period of time or within a certain space, the Instr. is used instead of the Acc. *E.g.* मासेनानुवाकोऽधीतः 'the chapter has been studied (and finished or learnt) in a month'.

(*c*) The Abl. or Loc. cases are used to denote the period of time intervening between two actions, or after which an action is repeated; or the space that intervenes between the agent and the object of an action. *E.g.* अद्य भुक्त्वा देवदत्तो द्व्यहाद्भोक्ता or द्व्यहे भोक्ता 'after having eaten to-day, D. will eat (again) in (or after) two days'; इहस्थोऽयमिष्वासः क्रोशाल्लक्ष्यं विध्यति or क्रोशे लक्ष्यं विध्यति 'this archer, standing here, hits the mark at the distance of a *krosha*'.

(*d*) The Loc. is used to denote how far one point of time is distant from another; and the Nom. or Loc. to denote the distance between two places. *E.g.* कार्तिक्या आग्रहायणी मासे 'the full-moon day of Agrahâyaṇa is one month distant from the full-moon day of Kârttika'; गवीधुमतः सांकाश्यं चत्वारि योजनानि or चतुर्षु योजनेषु 'Sâṁkâshya is four *yojanas* distant from Gavîdhumat.'

§ 612. The Accusative is used:

(*a*) With अन्तरा 'between' and अन्तरेण 'between' or 'without'. *E.g.* अन्तरा or अन्तरेण त्वां च मां च कमण्डलुः 'between you and me there is a water-pot'; अन्तरेण पुरुषकारं न किंचिल्लभ्यते 'nothing is got without human effort'.

(*b*) With समया or निकषा 'near to', अभितः or उभयतः 'on both sides of', परितः 'around', सर्वतः 'on all sides of', उपर्युपरि 'above', अध्यधि 'on', and अधोऽधः 'below'. *E.g.* समया ग्रामम् or निकषा ग्रामम् 'near the village'; अभितो ग्रामम् 'on both sides of the village'; etc.

(*c*) With हा 'ah!' alas!' and धिक् 'fie! shame!' *E.g.* धिक्त्वाम् 'shame upon thee!'

§ 613. The following prepositions are used with the Accusative:

(*a*) अनु in the sense of 'along, after, in the direction of, towards, in consequence of, according to', or when conveying a distributive meaning. *E.g.* अनु गङ्गाम् 'along the Ganges'; अनु पुरोहितम् 'after the priest'; तदनु 'after that'; अनु हरिं सुराः 'the (other) gods come after (*i.e.* are inferior to) Hari'; वृक्षमनु 'in the direction of' or 'towards the tree'; वृक्षं वृक्षमनु सिञ्चति 'he waters tree after tree'.

(*b*) उप in the sense of 'after'. *E.g.* उप शाकटायनं वैयाकरणाः 'the (other) grammarians come after (*i.e.* are inferior to) Shâkaṭâyana'.

(*c*) अभि, परि, and प्रति in the sense of 'in the direction of, towards', or when conveying a distributive meaning (like अनु).

(*c*)—*The Instrumental.*

§ 614. (*a*) In passive or impersonal constructions the Instrumental denotes the agent of the action expressed by the verb; and generally, the Instr. denotes the instrument or means by which anything is accomplished, the way or road by which somebody proceeds, etc. *E.g.* देवदत्तेन क्रियते कटः 'a mat is made by D.'; आस्यते देवदत्तेन 'it is sat by D.', *i.e.* 'D. sits'; देवदत्तेनोक्तम् 'D. said'; दात्रेण लुनाति 'he cuts with a sickle'; गुणैर्बन्धनम् 'the tying with strings'; एत्य वर्त्मना 'having approached by a path'; etc.

(*b*) When in impersonal construction the agent is expressed by the Instr., the predicate is put in the same case. *E.g.* त्वयावहितेन भवितव्यम् 'you should be attentive'.

§ 615. (*a*) In connection with दिव् 'to play, to gamble', that which people play with is put in the Instr. or Acc. case. *E.g.*. अक्षैर्दीव्यति or अक्षान्दीव्यति 'he plays with dice'.

(*b*) With verbs meaning 'to hire, to engage for hire', the wages may be denoted by the Instr. or Dat. case. *E.g.* शतेन or शताय परिक्रीतः 'hired for a hundred'. But the price paid for a thing bought is by the general rule put in the Instr. *E.g.* सहस्रेण क्रीतः 'bought for a thousand'.

§ 616. (*a*) The Instrumental also expresses cause, reason, motive, etc. *E.g.* कन्यया शोकः 'sorrow caused by a girl'; विद्यया यशः 'fame on account of learning'.

(*b*) If the cause, motive, etc., be a quality expressed by a masculine or neuter noun, the Abl. may be used instead of the Instr. *E. g.* पाण्डित्येन मुक्तः or पाण्डित्यान्मुक्तः 'released on account of his learning', but only प्रज्ञया मुक्तः; भयात् 'through fear'.

(*c*) If the phrases 'on account of', 'by reason of', 'for the sake of', etc., are expressed by the noun हेतु, this noun is put in the Gen., and has the Gen. case dependent on it. *E.g.* अन्नस्य हेतोः 'for the sake of food'.

(*d*) If nouns like हेतु, निमित्त, कारण 'cause, reason, motive', are qualified by a pronoun, any (except the Voc.) case may be used. *E. g.* किं निमित्तम् or केन निमित्तेन or कस्मै निमित्ताय, etc. 'for what reason'?

§ 617. The Instrumental also expresses accompaniment or association with, and is therefore used with adverbs meaning 'with, together with', with nouns meaning 'accompanied by, furnished with', and the like, and with verbs meaning 'to associate with, meet with, come in contact with', etc.; but it may also be employed in the same sense without any such word. *E.g.* पुत्रेण सह or सार्धम् 'with the son'; भार्यया सहितः 'accompanied by his wife'; धनेन संपन्नः 'endowed with wealth'; मूर्खैः सङ्गः 'association with fools'; रत्नं रत्नेन संगच्छते 'one jewel associates with another'; संगच्छस्व मया सार्धम् 'meet me (in combat)'; ओघेन युज्यते नदी 'the river is joined with the flood'; वृद्धो यूना 'the old with the young', etc.

§ 618. The Instrumental denotes the characteristic mark or the attribute of a person or thing. *E.g.* अपि भवान्कमण्डलुना छात्रमद्राक्षीत् 'have you seen the student with his water-pot?' जटाभिस्तापसः 'an ascetic (as is shown) by the matted hair'; etc.

§ 619. (*a*) The Instrumental is also employed to denote some defect of a part of the body, in expressions like अक्ष्णा काणः 'blind of an eye'.

(*b*) and it is often used adverbially. *E.g.* प्रकृत्या 'by nature'; प्रायेण 'mostly'; गोत्रेण 'by descent'; समेन 'on level ground'; etc.

(*d*)—*The Dative.*

§ 620. The Dative denotes the person or thing for whom or which the object of an action is intended (the indirect object); the purpose for which an action is performed; or that for which a thing is there, or serves, or may be used. *E.g.* उपाध्यायाय गां ददाति 'he gives a cow to the teacher'; देवदत्ताय गां प्रतिशृणोति 'he promises a cow to D'.; तत्तस्यै कथयति 'he tells that to her'; दूतो रघवे विसृष्टः 'a messenger sent to Raghu'; युद्धाय संनह्यते 'he accoutres himself for battle'; यूपाय दारु 'wood for a sacrificial post'; कुण्डलाय हिरण्यम् 'gold for an earring'; रन्धनाय स्थाली 'a pot for cooking'.

§ 621. (*a*) The Dative of a primary noun denoting an action or state may be used in the place of an Infinitive of purpose. *E.g.* पाकाय व्रजति 'he goes in order to cook' (=पक्तुं व्रजति, §595); आर्तत्राणाय वः शस्त्रं न प्रहर्तुमनागसि 'your weapon is for the protection (*Dat.*) of the distressed, not to inflict (*Inf.*) a wound on the innocent'.

(*b*) The Dative may also be employed to denote the object of an Infinitive of purpose, provided the Infinitive itself be omitted. *E.g.* पुष्पेभ्यो व्रजति 'he goes to fetch flowers' (=पुष्पाण्याहर्तुं व्रजति); वृत्राय वज्रमुदयच्छत् 'he lifted the thunderbolt to strike Vṛitra' (=वृत्रं हन्तुम्).

§ 622. With verbs such as क्लृप् कल्पते, संपद् संपद्यते, जन् जायते, or भू, and even without the employment of any verb, the Dative denotes that to which something else tends or conduces, or what something else causes or produces, or is made to undergo or becomes, etc. *E.g.* विषादाय कल्पते 'it tends to produce' or 'causes distress'; उपद्रवाय भवति कोपः 'anger causes calamity'; अस्तु भवतां भूत्यै 'may he grant you prosperity!' उपदेशो मूर्खाणां प्रकोपाय 'advice tends to enrage fools'; तस्य भार्यायै किं न कल्पसे 'why do you not become his wife?' etc.

§ 623. The employment of the Dative case in construction with the following verbs may be specially drawn attention to:

(*a*) With स्पृह् स्पृहयति 'to long for', the Dat. denotes the thing longed for. *E.g.* पुष्पेभ्यः स्पृहयति 'he longs for flowers'.

(*b*) With धृ, धारयति 'to owe', the person to whom a thing is due. *E.g.* देवदत्ताय शतं धारयति 'he owes a hundred to D'.

(*c*) With रुच् 'to be pleasant, to please', स्वद् 'to be agreeable to the taste', and synonymous verbs, the person pleased. *E.g.* देवदत्ताय रोचते मोदकः 'the sweetmeat is pleasant to D'. or 'D. likes the sweetmeat'.

(*d*) With क्रुध् 'to be angry with', द्रुह् 'to meditate mischief against', ईर्ष्य् 'to be jealous of', असूय असूयति 'to envy', and synonymous verbs, the person with whom one is angry, etc. *E.g.* देवदत्ताय क्रुध्यति 'he is angry with D'.—But when क्रुध् and द्रुह् have a preposition prefixed to them, they are construed with the Acc. case; *e.g.* देवदत्तमभिक्रुध्यति.

(*e*) With श्लाघ् 'to flatter', ह्नु (नि-ह्नु etc.), 'to deny, conceal from', स्था (तिष्ठते) 'to stand by, declare oneself in favour of', and शप् 'to swear, asseverate by oath', the Dat. denotes the person whom one flatters, from whom one conceals a thing, etc. *E.g.* देवदत्ताय श्लाघते 'he flatters D'; etc.

§ 624. (*a*) The Dative is emloyed with अलम् 'enough for, sufficient for, a match for', and synonymous expressions. *E.g.* अलं मल्लो मल्लाय or प्रभुर्मल्लो मल्लाय or प्रभवति मल्लो मल्लाय 'the (one) wrestler is a match for the (other) wrestler'.

(*b*) With हित 'good' or 'salutary for'. *E.g.* हितमामयाविने 'good for a diseased person'.

(*c*) With नमः 'adoration to!' and स्वस्ति 'hail to!' *E.g.* नमो देवेभ्यः 'adoration to the gods!' स्वस्ति प्रजाभ्यः 'hail to the people!'.

(*e*)—*The Ablative.*

§ 625. The Ablative denotes that from which something else is represented as moving away or being removed; that from which something keeps away, or is kept away, or deviates, and the like; the place or source from which something starts or proceeds, or is obtained, etc. *E.g.* ग्रामादागच्छति 'he comes from the village'; पर्वतादवरोहति 'he descends from the mountain'; अश्वात्पतितः 'fallen from the horse'; प्रासादात्प्रेक्षते 'he sees from the palace'; आसनात्प्रेक्षते 'he sees from his seat'; यवेभ्यो गां वारयति or निवर्तयति 'he keeps off' or 'turns away the cow from the barley'; गवीधुमतः सांकाश्यं चत्वारि योजनानि 'Sâmkâshya is four *yojanas* distant form Gavîdhumat' (§ 611, *d*); तेभ्यो लब्धम् 'received from them', etc.

§ 626. The employment of the Ablative case with the following words may be specially drawn attention to:

(*a*) With words implying fear of, protection from, abhorrence, deviation from, discontinuance, or failing against, the Abl. denotes that of which one is afraid, or from which one protects, or which one abhors, etc. *E. g.* चोरेभ्यो बिभेति 'he is afraid of thieves'; चौरेभ्यस्त्रायते 'he protects from thieves'; चौरेभ्यो भयम् 'fear from thieves'; अधर्माज्जुगुप्सते 'he abhors unrighteousness'; धर्माद्विरमति or निवर्तते or प्रमाद्यति 'he discontinues, or deviates from righteousness'; etc.

(*b*) With verbs meaning 'to hide', the Abl. denotes that from which one wishes to hide. *E.g.* उपाध्यायादन्तर्धत्ते or निलीयते 'he hides from the teacher'.

(*c*) With verbs meaning 'to learn from, to hear from, to study under', etc., the Abl. denotes the person from whom one learns. *E.g.* उपाध्यायादधीते or आगमयति 'he learns from the teacher'; ताभ्यः श्रुत्वा 'having heard from them'.

(*d*) With जन् जायते, the Abl. denotes the material out of which a thing is produced or made; and with भू (प्र-भू etc.) the source from which anything starts. *E.g.* शृङ्गाच्छरो जायते 'the arrow is made out of horn'; हिमवतो गङ्गा प्रभवति 'the Ganges rises from the Himâlaya'.

§ 627. The Ablative is used with Comparatives and words having a comparative sense, to denote that which is surpassed by something else. *E.g.* माथुराः पाटलिपुत्रकेभ्यः सुकुमारतराः 'the inhabitants of Mathurâ are more delicate than those of Pâṭaliputra'; मतिरेव बलाद्गरीयसी 'intelligence is more important than strength'; अकीर्तिर्मरणादतिरिच्यते 'loss of fame surpasses, *i. e.* is worse than, death'.

§ 628. (*a*) इतर 'other than', अन्य, भिन्न 'different from', and synonymous words, and the adverbs ऋते 'except, without', and आरात् 'far from' or 'near to' are construed with the Abl. case. *E.g.* इतरो देवदत्तात् 'other than D'.; ऋते देवदत्तात् 'without D'., etc.

(*b*) The Abl. is also employed with पूर्व, उत्तर, and other words which originally denote a point of the compass; with adverbs like प्राक्, उदक्; and with दक्षिणा, दक्षिणाहि 'to the south of' and उत्तरा, उत्तराहि 'to the north of'. *E.g.* पूर्वो ग्रामात् 'east of the village'; पूर्वो ग्रीष्माद्वसन्तः 'spring comes before summer'; प्राग्ग्रामात्, दक्षिणा ग्रामात्, etc.

(c) But पुरस्तात् and similar adverbs in तात्, दक्षिणतः and others in तः, उत्तरात् and others in आत्, and उपरि, पुरः, अधः are construed with the Gen.; उत्तरेण and others in एन with the Acc. or Gen. *E.g.* पुरस्ताद्ग्रामस्य 'east of the village'; दक्षिणेन ग्रामम् or ग्रामस्य 'south of the village', etc.

§ 629. (*a*) दूर 'far from', अन्तिक 'near to', and synonymous words are construed with the Abl. or Gen. The words दूर etc. themselves, when used adverbially, may be put in the Acc., Instr., Abl., or Loc. case. *E.g.* दूरं or दूरेण or दूरात् or दूरे ग्रामात् or ग्रामस्य 'far from the village'.

(*b*) पृथक् 'separate from, and नाना 'different from' may be construed with the Abl. or Instr case; and विना 'without' with the Abl., or Instr., or Acc. case. *E.g.* पृथग्देवदत्तात् or देवदत्तेन; विना देवदत्तात् or देवदत्तेन or देवदत्तम्.

§ 630. The following prepositions are used with the Ablative:

(*a*) अप and परि in the sense of 'excepting, except in.' *E.g.* अप त्रिगर्तेभ्यो वृष्टो देवः 'rain has fallen except in Trigarta'.

(*b*) आ in the sense of 'up to', 'until' or 'from, since'. *E.g.* आ पाटलिपुत्रात् 'up to Pâṭaliputra'; आ षोडशात् 'until the sixteenth (year)'; आ मूलात् 'from the root'; आ जन्मनः 'since brith'.

(*c*) प्रति when conveying the meaning 'almost equal to' or 'in return or exchange for'. *E*.g. प्रद्युम्नः कृष्णात्प्रति (or कृष्णतः प्रति, § 167, *a*) 'Pradyumna is almost equal to Kṛishṇa'; तिलेभ्यः प्रतियच्छति माषान् 'he gives beans in exchange for sesamum'.

(*f*)—*The Locative.*

§631. The Locative denotes the locality of the agent or object of an action; the place, where or near which anything is, or where it is placed; the time or occasion when, or the circumstances under which, anything takes place. *E.g.* कट आस्ते 'he sits on a mat'; स्थाल्यां पचत्योदनम् 'he cooks rice in a pot'; तिलेषु तैलम् 'oil (is) in sesamum'; गुरौ वसति 'he dwells with his teacher'; चरणयोर्निपेततुः 'the two fell down at his feet'; धूर्जगतः सचिवेषु निचिक्षिपे 'the burden of the world was placed on the ministers'; मयि विश्वासः 'confidence (placed) in me'; सुहृज्जने प्रेम 'affection towards friends'; तस्मिन्काले 'at that time'; तस्मिन्नवसरे 'on that occasion'.

§ 632. Exceptionally the locality is denoted by the Accusative, in connection with the verbs अधि-शी 'to lie upon', अधि-स्था 'to stand upon, inhabit', अधि-आस् 'to sit upon, occupy', अभिनि-विश् 'to sit down in, occupy', and with वस् 'to dwell' after the prepositions अधि, अनु, उप, and आ. *E.g.* ग्राममध्यास्ते '(an army) occupies the village'; पर्वतमधितिष्ठति 'he stands on the mountain', etc.

§ 633. (*a*) The Locative may also denote that for the sake of which, or to obtain which, an action is performed provided the thing sought after be connected with the object of the action. चर्मणि द्वीपिनं हन्ति 'he kills the tiger for the sake of its skin'.

(*b*) In construction with eertain adjectives in इन् derived from Past Pass. Participles, such as अधीतिन् 'one who has studied', आम्नातिन् 'one who has learnt by heart', etc., the Loc. denotes the object of the verbs from which the Past Pass. Participles are derived. *E.g.* अधीती व्याकरणे 'one who has studied grammar, versed in grammar'.

§ 634. (*a*) When the action performed or the state undergone by a person or thing is mentioned for the purpose of determining the time at

which, or the circumstances under which, an action is performed or a state undergone by another person or thing, the word expressing the former person or thing, together with the noun qualifying it (which commonly is a participle) is put in the Locative case (**Locative absolute**). *E.g.* गोषु दुह्यमानासु गतः 'he went (at the time) when the cows are milked'; ऋद्धेषु भुञ्जानेषु दरिद्रा आसते 'while the wealthy are eating, the poor sit by'; तस्मिन्गते किं वृत्तम् 'what happened, when he had gone?' कुतो धर्मक्रियाविघ्नस्त्वयि रक्षितरि 'how can there be any hindrance of religious actions, when you are the protector?' एवमुक्ते 'when this had been said'; एवं सति 'such being the case', etc.

(*b*) Instead of the Locative, it is permitted to use the **Genitive absolute**, to express the meaning of 'notwithstanding', 'although', or 'in spite of'. *E.g.* क्रोशतः (or क्रोशति) प्राव्राजीत् 'in spite of the fact that (people) were crying, he went into exile'; पश्यतोऽपि मे शिशुरपहृतः 'the child was carried off, although I was looking on', etc.

§ 635. The Locative or Genitive case may be used:

(*a*) In the sense of 'among' or 'of' with Superlatives and words conveying a similar meaning. *E.g.* मनुष्येषु or मनुष्याणां क्षत्रियः शूरतमः 'the Kṣhatriya is the bravest among men' or 'of men'.

(*b*) In construction with the nouns स्वामिन् 'possessor, master', ईश्वर 'lord', अधिपति 'ruler', दायाद 'heir', साक्षिन् 'witness', प्रतिभू 'a surety', and प्रसूत 'born to, prospective possessor of'. *E.g.* गोषु or गवां स्वामी 'an owner of cows', etc.

(*c*) With आयुक्त 'occupied with, engaged in', and कुशल 'clever in'. *E.g.* आयुक्तः कटकरणे or कटकरणस्य 'engaged in making mats'.

§ 636. The Locative or Instrumental case may be used with प्रसित 'attached' or 'devoted to' and उत्सुक 'anxious about'. *E.g.* केशेषूत्सुकः or केशैरुत्सुकः 'anxious about his hair'.

§ 637. In construction with साधु 'good to' and निपुण 'civil to', either the Locative may be used, or one of the prepositions अनु, परि, or प्रति with the Acc. case. *E.g.* साधुर्देवदत्तो मातरि, or मातरमनु or मातरं परि, or मातरं प्रति 'D. is good to his mother'.

§ 638. The following prepositions are used with the Locative:

(*a*) अधि when conveying the meaning of 'ruling over' or 'ruled over by'. *E.g.* अधि पञ्चालेषु ब्रह्मदत्तः 'Brahmadatta rules over Pañchâla'; अधि ब्रह्मदत्ते पञ्चालाः 'Panchâla is ruled over by Brahmadatta'.

(*b*) उप in the sense of 'above, in addition to, in excess of'. *E.g.* उप खार्यां द्रोणः 'a *droṇa* in addition to' or 'in excess of a *khârî*'.

(*g*) *The Genitive.*

§ 639. It has been already stated (§606), that the Genitive differs from the other cases mainly in this, that the persons or things denoted by it are not represented in any way as instrumental in bringing about the action expressed by a verb. The Genitive, therefore, as a rule, cannot be used in construction with verbal forms, but primarily denotes the manifold relations between persons or things expressed by nouns. It may also be said that the Genitive is employed to denote any relation whatever, to express which no other case has been specially prescribed. *E. g.* राज्ञः पुरुषः 'the king's man'; पशोः पादः; 'the foot of the animal'; पितुः पुत्रः 'the father's son', विद्यते मम धनम् 'I possess wealth'; तेजो वैष्णवं पत्न्योर्विभेजे 'he divided the splendour of Vishṇu among the two wives'.

§ 640. (*a*) Contrary to the general rule the Genitive is used to denote the object of verbs of 'remembering' or 'thinking of', of ईश् 'to rule', दय् 'to share' or 'sympathize with', and of some other less common verbs. *E.g.* मातुः स्मरति 'he remembers his mother'; पृथिव्या ईष्टे 'he rules the earth', etc.

(*b*) And in connection with multiplicatives, it denotes the time in which an action is repeatedly performed. *E.g.* पञ्चकृत्वोऽह्नो भुङ्क्ते 'he eats five times a day'.

§ 641. (*a*) By the general rule, the agent or the object of what is denoted by any primary noun should be put in the Gen. case. *E.g.* भवत आगमनम् 'the arrival of you', *i.e.* your arrival; अपां स्रष्टा 'the creator of the water'; वज्रस्य भर्ता 'the bearer of the thunderbolt'.

(*b*) But when a primay noun is accompanied, at the same time, by both its agent and its object, generally only the object is put in the Genitive, the agent being denoted by the Instr. case. *E.g.* आश्चर्यो गवां दोहोऽगोपालकेन 'wonderful is the milking of the cows (*Obj. Gen.*) by one who is not a cow-herd (*Ag. Instr.*)'; but चिकीर्षा विष्णुमित्रस्य कटस्य 'Vishnumitra's (*Ag. Gen.*) desire of making a mat (*Obj. Gen.*)'.

§ 642. In construction with the following primary nouns the agent and the object are denoted (not by the Gen., but) by the same cases (Instr. or Acc.), by which they are denoted in construction with purely verbal forms:

(*a*) The Infinitive, the Gerunds, and Participles (except the Past Pass. Participles described in § 603 *c* and *d*). *E.g.* कटं कर्तुम् 'to make a mat'; कटं कृत्वा 'having made a mat'; ओदनं पचन् 'cooking rice'; देवदत्तेन कृतम् 'done by D'; (but राज्ञामिष्टः dear to kings', मम विदितम् 'known to me',); etc.

(*b*) Nouns in उ derived from Desiderative bases (§ 539, 8). *E.g.* कटं चिकीर्षुः 'desirous of making a mat'.

(c) Nouns in उक, such as घातुक 'killing', आगामुक 'approaching', etc. *E.g*, वत्सान्घातुकः 'killing calves'.

(d) Nouns in तृ denoting a habit, etc. *E.g.* वदिता जनापवादान् 'in the habit of talking slander of people'.

(e) Nouns in अक or इन्, when they convey a future sense, and those in इन्, when the object is a debt. *E.g.* ओदनं भोजको व्रजति 'he goes to eat (§595) rice'; शतं दायी 'paying a hundred'.

(f) Nouns like सुकर, ईषत्कर 'easy to be made', दुष्कर difficult to be made'. *E.g.* सुकरः कटो भवता 'the mat is easy to be made by you', *i.e.*, it is easy for you to make the mat; तेन दुर्वहम् 'difficult to be carried by him'.

§ 643. In construction with Verbal adjectives the agent may be put in the Instr. or Gen. case. *E.g.* भवता or भवतः कटः कर्तव्यः 'a mat should be made by you', *i. e.*, you should make a mat.

§ 644. (a) The Gen. or Instr. case may be used with adjectives expressive of likeness or similarity. *E.g.* तुल्यो or सदृशो देवदत्तस्य or देवदत्तेन 'like or similar to D'.

(b) The Gen. or Dat. case may be used in blessings with nouns like आयुष्य 'long life', भद्र 'prosperity', कुशल 'good health', सुख 'happiness', हित 'welfare', etc. *E.g.* आयुष्यं देवदत्तस्य or देवदत्ताय भूयात् 'long life to Devadatta !'

Number and Gender.

§ 645. The use of the three **numbers** of nouns calls for no particular remark. As regards the three **genders**, it may be noted that an adjective which refers to both a masculine and a feminine noun, takes the masculine gender; and that it takes the neuter gender when it refers to several nouns of which one at least is neuter. *E.g* स नरस्तस्य गृहिणी च सुवृत्तौ 'that man and his wife are well-conducted'; स नरस्तस्य चरित्रं च विस्मयोत्पादके 'that man and his conduct are astonishing'.

§ 646. As intimated in § 577, the preceding rules are intended rather, for the guidance of the beginner to lay down some general principles, than to give a complete account of all the syntactical facts of the language. Sanskṛit having been in constant use for thousands of years, a set of rules valid for one period of the language could never be expected to be strictly observed during all times and by every writer. Moreover, it should not be forgotten that most works of the so-called classical Sanskṛit were composed at a time when Sanskṛit had ceased to be a living language, and when authors, even the best of them, in attempting to follow the guidance of their great grammarians, were by no means always successful.

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